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AN INVESTIGATION OF THE ATTITUDES HELD BY A RANDOMLY SELECTED
GROUP OF MEMBERS TOWARD THEIR YOUNG WOMEN'S CHRISTIAN
ASSOCIATION: A SOCIO-PSYCHOLOGICAL ANALYSIS

by

Robert Lee Geisel

A Thesis

Presented to

the Graduate Faculty of the Department of Sociology
University of Omaha

In Partial Fulfillment

of the Requirements for the Degree
Master of Arts

June 1962

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CHAPTER I

INTRODUCTION

During the last few years the study of voluntary membership in clubs and other social organizations has become a matter of increased importance in the area of social research. Sociological literature contains several significant studies which have focused attention on this particular area of human behavior. Notwithstanding this development, an attempt will be made in this research project to demonstrate that there is still a definite lack of information with respect to several important aspects of voluntary membership. It is hoped that the findings of this study will be fruitful in supplying some data deemed necessary to increase our understanding of human behavior in this area.

I. THE PROBLEM

Statement of the problem. Sociological theory and research have made it increasingly evident that the understanding of human behavior necessitates a greater knowledge of the patterns of voluntary associational membership which characterize the various cultures and sub-cultures. In recent years, however, knowledge accumulated as a result of empirical social research has not only contributed to general sociological knowledge by carefully examining aspects of culture and society that previously had not been subjected to such particular analysis, but has also contributed to the understanding and solution of practical problems. This fact, coupled with a growing awareness of the social and

cultural dimensions of human behavior, has assisted in gradually bringing about a condition where now it is not an uncommon occurrence for leaders and executives of formal associations to seek the assistance of social scientists in their efforts to secure accurate data with respect to their particular organization. Such was the case with respect to the leaders of the Young Women's Christian Association (Y.W.C.A.) in Omaha, Nebraska. In October, 1961, the writer met with local Y.W.C.A. officials and accepted the responsibility for securing information which could be used to facilitate the efforts of the Y.W.C.A. leaders in their attempts to improve the Association and to provide better programs for their members.

As will be discussed later, the research was limited to a study of the Twenty-eighth Avenue Y.W.C.A. Center located at Twenty-eighth and Miami Street in Omaha, Nebraska. The basic problem under consideration was to discover if the program at the Y.W.C.A. Center was meeting the needs of its members. Since the term "needs" as used in this study actually refers to the expressed attitudes or desires of the members and attempts to ascertain their personal "definition of the situation," the study becomes, in essence, one of determining the degree to which the program at the Center is meeting the wishes of the Y.W.C.A. Center members.

Significance of the problem. Sociological research has made it increasingly evident that additional understanding and insight into human behavior may be gained through greater knowledge of voluntary

memberships in formal associations. In urban societies, formal organizations rather than the family provide outlets for the diverse interests of the population. It then follows that an organization such as the Y.W.C.A. would become a matter of sociological importance, for here exists a social agency designed to fulfill certain needs, the satisfaction or dissatisfaction of which has an effect on the behavior of the people involved.

Most studies dealing with voluntary membership have used both social class and social status as a combined focal point and then correlated them with other social facts, including, for example, population differentials, family characteristics, religion, politics, patterns of leisure, and membership in associations. It may be of significance to note that many researchers who have been concerned with the topic of voluntary membership have made a rather basic assumption--the generality of which may not be as universal as implied--during the course of their investigations. This supposition, usually implicit in nature, apparently rests on the general belief that membership per se in a voluntary association is necessarily indicative of certain satisfactions that are being experienced by the people whose names appear upon the membership roster. This underlying assumption appears to hold as "fact" the idea that a person would not hold membership in a voluntary association unless he was receiving certain satisfactions directly from within the organization (i.e., "internal satisfactions" such as pleasant companionship or enjoyable recreational activities), or perhaps deriving certain satisfactions, either directly

or indirectly, from without as a consequence of group membership (i.e., "external satisfactions," such as the amount of prestige accorded those persons associated with a particular club or organization, or certain business gains derived as a result of "making contacts"). Again, this belief assumes that membership per se must be indicative of various satisfactions experienced by the members. From the organization's point of view, membership in the association becomes equated with the success of the association. In this instance, the degree of success or achievement attained by a formal voluntary association tends to be measured primarily on the basis of numbers--numbers which are obtained simply by an addition of all names appearing on the membership roll.

It is significant at this point to mention that while many studies have placed emphasis upon membership per se in voluntary associations, comparatively little emphasis has been placed upon the actual participation of the members. Those researchers who have seen fit to include information regarding active participation of the members in associations will be mentioned in Chapter II, under the section entitled "Prior Research of Significance for the Study." On the basis of the literature pertaining to this area, it appears that the matter of active participation frequently has been either ignored or evidently thought to be an inherent characteristic of membership. There are also those cases where the author used the term "participation," while in reality referring to membership. In either case, the need for a clear differentiation between these terms will become apparent later in this

study when an analysis of the research findings is undertaken. It is sufficient to indicate at this point that the term "membership" has reference to a state of being, while the term "participation" has a dynamic connotation and implies a state of action. This basic distinction would appear to be both useful and necessary in an analysis of voluntary membership, for just as the possession of a library card does not guarantee the use of books on the part of the owner, neither does the possession of a membership card guarantee that its holder is active as a participant in a volunteer association. The distinction between membership and participation not only afforded the opportunity to discover the respondents' stated reasons for participation or non-participation, but afforded various opportunities for comparison with several other relevant social factors.

Knowledge of the problem is also important because an objective and accurate analysis on one social agency or institution throws light not only on those agencies to which it is related, but on the life of the times as well.

Scope and purpose of the study. Generally speaking, this study has maintained a socio-psychological approach when focusing on the problem of determining if the Twenty-eighth Avenue Y.W.C.A. Center is meeting the wishes of its members. It has been indicated previously that the research was limited in scope to a study of one particular Y.W.C.A. Center. The research was further limited basically to a study of the attitudes of a randomly selected group of Y.W.C.A. Center members.

The research focused not only upon the central problem of concern as such, but also attempted to gain insight into those less conspicuous areas which, in the final analysis, would have a direct bearing on the central issue. It was attempted to ascertain respondents' attitudes toward certain selected aspects of their Y.W.C.A. Center, since knowledge of attitudes--of finding out why a person feels as he does--can, at times, be of as much significance as the determination of affirmative or negative responses to a particular question. In order to remedy or improve a situation, it becomes of great importance to ascertain the attitudes of those people involved. While questions of the structured variety (i.e., the eliciting of predetermined answers and the "yes" and "no" type responses) may be easier to tabulate and analyze, as well as being possibly more "accurate" than those questions of the unstructured variety--because of the greater chance of subjectivity in analyzing data which occurs in the later instance--it was hoped that some knowledge of prevailing attitudes of members toward their Y.W.C.A. Center would provide more depth to the study and make possible a more complete analysis of the findings. In order to combine both a certain amount of depth with the desired accuracy, many of the questions were so constructed as to elicit first a negative or positive response and then have the respondent explain her reasons for the answer.

Order of presentation. Following this initial chapter, the report of this research project is presented under three main headings. Two of the chapters are concerned with methodology and conclusions, and

the other chapter is concerned with accomplishing the purposes of the study as previously indicated.

Chapter II, entitled METHODOLOGY OF THE STUDY, is organized into four basic parts: prior research of significance for the study, theoretical framework, research execution, and selected characteristics of the sampled population. The section on research execution has been broken down into four sub-topics: construction of the schedule, pre-testing of the schedule, sampling procedures, and instruction of the interviewers. The section pertaining to selected characteristics of the sampled population has been broken down into various sub-topics and includes certain personal characteristics of the respondents such as race, sex, age, marital status, residence, etc., as well as an indication of the degree of membership in other voluntary organizations.

Chapter III, entitled FINDINGS OF THE STUDY, contains findings regarding the attitudes of the respondents toward various aspects of their Y.W.C.A. Center. The chapter is divided into seven basic parts. The first section indicates reasons given by the respondents for joining the Y.W.C.A. and has been broken down into various sub-topics in an effort to indicate the degree to which such factors as age, marital status, length of Y.W.C.A. membership, etc. may be associated with different perceptions of respondents. The next section deals with the extent and nature of Y.W.C.A. membership and is broken down into various sub-topics including awareness of activities, interest displayed in Y.W.C.A. volunteer activities, and degree of participation. The third section is concerned with the effect of membership on personal

qualities of the respondents and is broken down into two sub-topics: development of leadership abilities and development of new interests. The fourth section concerns itself with the physical plant by indicating the affect of the location of the Center on participation and by dealing with the adequacy of the building space and equipment. The use of recreational facilities and respondents' suggestions pertaining to recreational and group activities are discussed under the topic of recreational aspects. Participation in Y.W.C.A. educational groups, degree of satisfaction with educational instruction, and educational classes or groups desired by the members are discussed under the topic of educational aspects. The seventh and final main section of this chapter--religious aspects--includes sub-topics such as Y.W.C.A. success in contributing to spiritual growth, Y.W.C.A. success in developing a feeling of brotherhood in the community, desirability of an educational course on the Christian and other religions, and the relationship between the Y.W.C.A. and the churches in the community.

The final chapter includes a section relating a summary of the study, as well as a section dealing with the conclusions.

CHAPTER II

METHODOLOGY OF THE STUDY

This chapter deals with the methodology and techniques used in the research project. The chapter is organized into four basic parts: prior research of significance for the study, theoretical framework, research execution, and selected characteristics of the sampled population. The section on research execution has been broken down into four sub-topics: construction of the schedule, pre-testing of the schedule, sampling procedures, and instruction of the interviewers. The section pertaining to selected characteristics of the sampled population has been broken down into various sub-topics and includes certain personal characteristics of the respondents such as race, sex, age, marital status, residence, etc., as well as an indication of the degree of membership in other voluntary organizations.

I. PRIOR RESEARCH OF SIGNIFICANCE FOR THE STUDY

It seems clear that a report could be simple to write, since it is merely an exposition of the question asked, the techniques used to answer it, and the answers which were finally developed. Actually, it is rarely so. Instead, the entire research grows in many directions. Some parts of the research design must be changed, while others will be dropped. Many more facts seem to be needed than was originally supposed and many questions turn out not to have any simple answers. Neither positive nor negative, many of our answers must be placed in the "doubtful" category. Nevertheless, even a research project which has errors in it may be useful for other investigators, since it will warn them of dangers which might be avoided by additional thought.¹

¹William J. Goode and Paul K. Matt, Methods in Social Research (New York: McGraw-Hill Book Company, Inc., 1952), p. 359.

The preceding paragraph succinctly indicates the necessity of familiarity with previous research into a given area before attempting a research project in a related area. Since a distinction between membership and participation has been made, it can be pointed out that few previous studies have particularly emphasized this point in their frame of reference. However, even though there is an apparant lack of research relating directly to this study, certain characteristics of the Y.W.C.A. typify other voluntary organizations. Therefore, background studies of related data will be briefly considered.

Warner identified and analyzed 357 associations in Yankee City, a small New England community with a population of some 17,000.² He found that somewhat more than two-fifths of the members belonged to large associations comprising less than one-tenth of the associations, while numerous small and medium-sized groups accounted for the balance of the members. Warner and his associates then analyzed each association by class, age, sex, and ethnic and religious affiliation. It was found that as the class rank increased, the proportion of its members who belonged to associations also increased; and as the position of a class decreased the percentage of those who belonged to associations also decreased. They indicated that most frequently the association is a structure composed only of adults, and that male adult associations were most numerous. Membership in associations were found among all ethnic groups. Although there were those instances of "closed" associ-

²W. Lloyd Warner and Paul S. Lunt, The Social Life of a Modern Community (New Haven: Yale University Press, 1941), chapter 16.

ations where members were drawn entirely from a single ethnic group, the authors noted that younger generations of ethnics tended to join associations which were not closed to all but one ethnic group. This appeared to be an effective device for moving more quickly into the social life of the total community. As indicated later in the present study, some of the Negro respondents mentioned that membership in the Y.W.C.A. is an advantage for their race since they felt it helps reduce ethnic barriers.

A similar study made in Jonesville, a town of about 10,000 near Chicago, revealed 133 adult organizations and forty-three juvenile groups.³ This study revealed that associational membership was greater among people of the upper-classes and decreased on the way down the class hierarchy. This finding was substantiated in the present study, since it was found that members classified in "white-collar" categories showed a higher incidence of voluntary associational membership than those respondents classified in "blue-collar" categories.

In Boulder, Colorado, a city of about 13,000, Bushee found 268 formally organized groups for adults, or one for every sixty-five adult inhabitants of the community.⁴ He found that nearly one-half of the adult population (48 per cent) either did not belong to any organized group or belonged to a church only. At this point the findings of the

³W. Lloyd Warner and others, Democracy in Jonesville (New York: Harper and Brothers, 1949), chapter 8.

⁴Frederick A. Bushee, "Social Organization in a Small City," American Journal of Sociology, LI (November, 1945), pp. 217-26.

present study are almost identical since, excluding membership in church organizations and the Y.W.C.A., thirty-four (47.4 per cent) of the respondents belonged to no formal voluntary associations. Bushee found almost five times as many clubs for women as for men, and noted that they attended more frequently than men. He further indicated that attendance in these organizations averaged 31.4 per cent. It was found that the luncheon clubs had the highest attendance record (88 per cent), while the fraternal organizations had the lowest attendance record (35 per cent). The author concluded that a large percentage of the population probably lacked adequate social life.

A study by Axelrod of group participation in Detroit, based on a sample of 749 persons, revealed that sixty-three per cent belonged to one or more organizations other than a church and showed that seventeen per cent were members only of a church.⁵ Axelrod noted that the extent of membership in formal groups was found to vary according to the socio-economic status. Higher status (based upon occupation, education, and income) was associated with not only a greater probability of membership, but also of greater active participation. This conclusion did not conflict with the findings of the present study, since it was found that 33.3 per cent of the respondents classified in the "white-collar" category were active members (i.e., participants), as opposed to 11.9 per cent of the respondents classified in the "blue-collar" category. Axelrod concluded that a large proportion of the whole population were

⁵ Morris Axelrod, "Urban Structure and Social Participation," American Sociological Review, XXI (February, 1956), pp. 13-18.

members of formal organizations, although not many were active.

Bell and Force also noted that knowledge of mere number of memberships did not give adequate information regarding the amount of participation in formal associations since the frequency of attendance at meetings may be at a minimum.⁶ These authors found evidence supporting the findings of the studies mentioned previously in this study. It was found that people living in the high economic status neighborhoods belonged to the greater number of associations and attended more frequently than those persons living in low economic status neighborhoods. It was reported that individual family status characteristics within each of the neighborhoods, such as marital status, age of children, employment status of wife, etc., showed no consistent relationship to formal associational participation. In the present study, however, it was found that some of these individual family status characteristics did have a relationship to formal associational participation. Some of these findings will be indicated in chapter III. Bell and Force noted that the relationship between age and associational participation depended upon economic level. Although in the high economic status neighborhoods the percentage of frequent attenders increased with increasing age, the low economic status neighborhoods tended to follow a pattern whereby the older aged persons became the most isolated. As will be indicated later in the present study, the writer could

⁶ Wendell Bell and Maryanne T. Force, "Urban Neighborhood Types and Participation in Formal Associations," American Sociological Review, XXI (February, 1956), pp. 25-34.

ascertain no significant differences with respect to this particular point. However, it must be kept in mind that this study was concerned with people who were already members in at least one formal association --the Y.W.C.A.--while Bell and Force dealt with a sampled population that was not selected from a membership roster. The authors then indicated the importance of having knowledge of the economic characteristics of the neighborhood population as a unit since this may be an important indicator of the economic reference group for those living in the neighborhood, and " . . . may define a set of general societal expectations with respect to associational behavior of the residents."⁷ This point has been indicated later in this chapter under the section entitled "Selected Characteristics of the Sampled Population."

An article by Wright and Hyman on membership on voluntary associations revealed that, as shown by a national survey and certain local surveys as well, such associations have a limited place in this country today.⁸ The authors noted that noticeable differences were evident in the extent of participation with respect to such factors as economic status, rural or urban residence, interest in public affairs, voting behavior, and support of local charities. The major findings are listed on the following page in abbreviated form. In each case, the major source of data, that is, national or local survey, is indicated

⁷ Ibid., p. 34.

⁸ Charles R. Wright and Herbert H. Hyman, "Voluntary Association Memberships of American Adults: Evidence from National Sample Surveys," American Sociological Review, XXIII (June, 1958), pp. 284-94.

in parentheses.

- (1) Voluntary association membership is not characteristic of the majority of Americans (National).
- (2) A relatively small percentage of Americans belong to two or more voluntary associations (National).
- (3) Membership is more characteristic of the white than Negro population (National).
- (4) Membership is more characteristic of Jewish than Protestant persons, and of Protestant than Catholics (National).
- (5) Membership is directly related to socio-economic status, as measured by level of income, occupation, home ownership, interviewer's rating of level of living, and education (National).
- (6) Membership is more characteristic of urban and rural non-farm residents than of rural farm residents. (National).
- (7) Membership does not appear to be related to a variety of situational factors, for example, length of residence in the community, length of residence at that same address, type of dwelling unit, commuting time to work (Denver).
- (8) Membership is related to family status, being higher for couples with children than without (Denver).
- (9) Membership is accompanied by a greater interest in such public affairs as unemployment problems, city planning, and public schools (Denver).
- (10) Membership is associated with voting in Presidential, Congressional, and local elections (Denver).
- (11) Membership is associated with support for local charities (Denver).⁹

In another study of the group participations of urban people, Dotson confirmed other studies when he concluded that formal voluntary associations are relatively unimportant as a source of social contact for most urban Americans in the lower income categories.¹⁰

In one of the most quoted studies of social participation, Komarovsky found that a large proportion of 2,223 residents of New York City had no organized group affiliations except for church

⁹ Ibid., p. 294.

¹⁰ Floyd Dotson, "Patterns of Voluntary Associations among Working Class Families, American Sociological Review, XVI (October, 1951), pp. 687-93.

membership.¹¹ About three-fifths of the male manual workers, one-half of the white-collar employees, one-third of the business men, and one-fifth of the professionals were without formal group affiliations. Among the females, almost nine-tenths of the working class women, two-thirds of the white-collar people, one-half of those engaged in business, two-fifths of the nurses and one-sixth of the professionals had no associational connections.

That the majority of citizens remain completely outside the stream of organized social life is significant but its implications, also, require a more refined study. The frequent assumption that the non-participants are necessarily "isolated," "rootless," "barred from complete realization of personality" needs to be examined. Indeed it may be supposed that many social and recreational organizations in the city recruit their membership largely from those who are, in fact, isolated and lonely and who seek satisfactions which other segments of the population find more fully in unorganized social relations of a neighborhood, a gang, or a strong family unit. Similarly, we cannot assume that members of cultural associations are necessarily better informed or more interested in self-cultivation. Some interests may be pursued singly through individual utilization of cultural resources of a community. Non-membership in other associations, however, no doubt implies that sections of our population are cut off from channels of power, information, growth, and a sense of participation in purposive social action.¹²

II. THEORETICAL FRAMEWORK

As previously indicated, the purpose of this study was to determine the degree to which the program at the Twenty-eighth Avenue Y.W.C.A. Center is meeting the wishes of the Center members. In order to accomplish this objective, it was necessary to gain knowledge of the

¹¹ Mirra Komarovsky, "The Voluntary Associations of Urban Dwellers," American Sociological Review, XI (December, 1946), pp. 686-98.

¹² Ibid., p. 693.

attitudes of the members. It appeared that the empirical socio-psychological approach would be a most fruitful means by which it would be possible to discover the members' attitudes. In this approach, individuals are simply asked what their opinions are on certain matters. Although this approach is subjective in nature, it is also objective; the evaluational judgments may be compared for reliability among various groups of people, and compared over a period of time.¹³

Attitudes may be defined as a " . . . determining tendency, or 'set' which predisposes a person to behave in certain ways toward specific objects or values."¹⁴ An opinion is a verbalized attitude. An opinion is usually thought to be a less static concept than attitude, that is, less strongly adhered to and less difficult to infer. Although opinions " . . . cannot be taken as direct exhibition or description of attitudes,"¹⁵ nevertheless, attitudes are inferred from or best known through the expressions of opinions by informants. Furthermore, as Merton says, "Opinion shades into knowledge, which is only that part of opinion socially certified by particular criteria of evidence."¹⁶

An attitude is generally made in accordance with some standard

¹³ Lawrence G. Thomas, The Occupational Structure and Education (Englewood Cliffs, New Jersey: Prentice-Hall Inc., 1956), p. 171.

¹⁴ Herbert Bonnar, Social Psychology: An Interdisciplinary Approach (New York: American Book Company, 1953), p. 176.

¹⁵ Eugene L. Hartley and Ruth E. Hartley, Fundamentals of Social Psychology (New York: Alfred A. Knopf, Inc., 1952), p. 657.

¹⁶ Robert K. Merton, Social Theory and Social Structure (Glencoe, Illinois: The Free Press, 1951), p. 201.

which is usually provided by the group's norms, and is a " . . . shared frame of reference in accordance with which members guide their actions, attitudes, and beliefs."¹⁷ It is the normative order which is basic in the formation of attitudes. Also, it is necessary to bear in mind that attitudes are learned in social-cultural situations.

Znaniecki postulated that every situation must be studied by the researcher as it is experienced by the individual who is conscious of it.¹⁸ Consciousness on the part of the individual involves a degree of reflection or deliberation; the conception which an agent reaches after his deliberation has been referred to as the "definition of the situation."¹⁹ Znaniecki indicated that there are two types of situational definitions. One type of definition results following the actor's reflection while he is in the actual situation and, consequently, it is an integral part of the actor's action in that situation. This type referred to by Znaniecki as "realistic attitudes," can be studied only in the actions of the agent in that situation. The second type of definition, or "ideational attitudes," is that which is symbolically expressed by the actor when he is not acting in the situation to which

¹⁷ Roland J. Pellegrin, "The Achievement of High Statuses and Leadership in the Small Group," Social Forces, XXXIII (October, 1953), p. 12.

¹⁸ Florian Znaniecki, Cultural Sciences: Their Origin and Development (Urbana: University of Illinois Press, 1952), p. 242.

¹⁹ The theory of the "definition of the situation" was first developed by W. I. Thomas and Florian Znaniecki in The Polish Peasant in Europe and America (Chicago: University of Chicago Press, 1918), I, 70.

it refers.²⁰

Personal interviews were used in this study to determine to what extent the Y.W.C.A. Center is meeting the wishes of the members. The respondent's verbal statements can be included under the general concept of attitude which in turn is the spoken definition of the situation.²¹

Znaniecki stipulated that the expressed definitions rarely " . . . explicitly referred to situations which the definers themselves are facing in the course of actions that they are performing at the time."²² He indicated that generally they referred to situations which the definer believed he might or would face in future actions (prospective definitions), to situations which the evaluator faced in past actions (retrospective definitions), or to situations which may refer to other people's situations, present, past, or future (vicarious definitions). The situational definitions or "ideational attitudes" sought in this research project will be primarily of the retrospective type.

The agent's situational definition is strongly influenced by most of the values and facts " . . . which are practically significant to him at the time and this original reflection seems decisive for the later course of the action."²³ In a personal interview, an expressed opinion or evaluation is assumed to be the person's attitude, regardless of his actual definition of the situation when answering the question, or of whether or not he would actually abide by this verbal expression in an

²⁰ Znaniecki, op. cit., p. 260.

²¹ L.L. Thurstone, "Attitudes Can Be Measured," American Journal of Sociology, XXXIII (January, 1928), pp. 529-34.

²² Znaniecki, op. cit., p. 251

²³ Ibid., p. 244.

action situation.²⁴

Znaniecki wrote:

Whereas verbally expressed definitions of situations, which have no direct bearing on present actions of their authors, can be investigated for what they are, without having to study the actions of those who are, were, or may be actually involved in such situations.²⁵

Briefly stated, the quotation above represents what the author attempted to do in his effort to ascertain the degree to which the program at the Twenty-eighth Avenue Y.W.C.A. Center under study is meeting the needs of the Center members.

III. RESEARCH EXECUTION

Construction of the schedule. For a study of this nature and scope, it was decided that the most adequate means of data collection would be through use of the personal interview. Consequently, the construction of an adequate interview schedule became of importance. In an attempt to minimize the tendency to ask irrelevant questions, as well as to make certain the coverage of pertinent issues, the writer met on several occasions with local Y.W.C.A. leaders for the purpose of constructing an adequate interview schedule. Choosing at random the names of one hundred persons from the telephone book in the area, an interest survey conducted over the telephone also facilitated the construction of the interview schedule.

Since it is usually unwise for an interview of this nature to extend much beyond one-half hour, it was necessary to limit the length

²⁴ Ibid., p. 251.

²⁵ Ibid., p. 260.

and scope of the schedule only to those items considered pertinent to the question at hand. In order to obtain more depth to the study, both structured and unstructured questions were used. After several meetings it was decided that an adequate schedule had been formulated. (A copy of the interview schedule appears in the appendix of this study).

Pre-testing of the schedule. In a further attempt to construct an adequate interview schedule and to select pertinent items for use in the final schedule, a pre-test was completed using ten Y.W.C.A. Center Club members as respondents. This also made it possible to determine if the questions were phrased in such a manner as to be meaningful to the respondents, and to determine whether or not it was of proper length.

It was found that only several minor items were changed and only one question eliminated as a result of the pre-test. This fortunate situation was understandable since not only had a great deal of care been exercised in the formulation of the interview schedule, but the schedule was constructed in conjunction with those persons--Y.W.C.A. leaders--most familiar with the Y.W.C.A. and its activities.

Sampling procedures. It was decided that the population sample of this investigation would be composed of one hundred randomly selected Y.W.C.A. Center members. At the time of the selection of the sample, the membership of the Y.W.C.A. Center was 348 after excluding those few persons who, for reasons such as having moved out of town, etc., would not have been possible to interview personally.

On the basis of the limited information shown on the membership

cards, the author decided that a stratified random sample based upon age would be the best method of selecting respondents for this research project. The membership cards indicated six age breakdowns: 12-16, 17-24, 25-29, 30-34, 35-59, and over 60. As shown in Table I, a count of the total members in each age category revealed the following information: ninety-nine members from ages 12-16, ten members from ages 17-24, thirty-six members from ages 25-29, thirty-three members from ages 30-34, 330 members from ages 35-59, and forty members over the age of 60. Thus it turned out that the children (ages 12-16) composed 18.1 per cent of the total membership, members from ages 17-24 composed 1.8 per cent, those from ages 25-29 composed 6.6 per cent, members from ages 30-34 composed 6 per cent, those from ages 35-59 composed 60.2 per cent, and people aged 60 and over composed 7.3 per cent of the total Center membership. Since the stratified random sample was to contain one hundred persons, it became evident that eighteen children should be interviewed, two between the ages of 17-24, seven between the ages of 25-29, six between the ages of 30-34, sixty between the ages of 35-59, and seven adults aged 60 and over should be included in the sample.

A total of eighty-six out of the desired one hundred interviews were successfully completed. All of those between the ages of 17 and 29 were interviewed, four of the children were not interviewed, and one was not completed for the age group 30-34 as well as for age 60 and over. Out of the desired sixty respondents for age group 35-59, fifty-two interviews were successfully completed. In an attempt to

TABLE I

AGE BREAKDOWN OF THE ONE HUNDRED RANDOMLY SELECTED Y.W.C.A.
CENTER MEMBERS CHOSEN FOR THIS STUDY

Age Categories	Number or Percentage of Members in each Category			
	Number of members	Percentage of membership	Number Chosen for the sample	Number of Interviews completed
12 thru 16	99	18.1	18	14
17 thru 24	10	1.8	2	2
25 thru 29	36	6.6	7	7
30 thru 34	33	6.0	6	5
35 thru 59	330	60.2	60	32
60 and over	40	7.3	7	6
Totals	548	100.0	100	36

gain some understanding into any bias created in the sample as a result of the failure to obtain the desired one hundred interviews, it will be noted that while one adult was in the hospital, and one or two others had moved from town, the majority of those remaining adults who refused to cooperate indicated that " . . . I do not attend enough to know what's going on." Some of these had never been in the Y.W.C.A. Center, and several others indicated it had been two or three years since they had participated in any activities at the Center.

After the names of the one hundred members selected for interviewing had been chosen, a brief "letter of appeal" was sent to each person indicating the nature of the study, who was sanctioning the study, and the reasons for the study. (A copy of the letter is reproduced in the appendix of this study). It was further indicated that they would be contacted by telephone in order to arrange a suitable time and place for the interview. All respondents were told that personal information about them would not be made public and received a guarantee of anonymity.

Instruction of the interviewers. Since the interview is the data-gathering phase, it is one of the most important aspects of social research. Because of this, the writer met with the seven interviewers assisting in this research project in order to mention some of the more important aspects of interviewing. It was unnecessary, for the most part, to spend a great deal of time on this phase of the research project since most of the interviewers had prior experience in interview-

ing. However, as a review, it was pointed out that it was the respondent who was of importance in this situation and that it was the purpose of this study to gain knowledge of their attitudes. The importance of establishing rapport with the respondents was also mentioned. It was indicated that this could be developed not only through warmth and friendliness, but also by creating a situation whereby the respondent would feel that he is engaged with the interviewer in a mutual effort that would be advantageous to both. It was also mentioned that, during research of this type, the focus of the interview would be upon those things which would be most important to the respondent--the feelings, attitudes, and ideas of the respondent himself.

The importance of accurate recording of responses during the interview was especially emphasized, since it would be of little value to use a great deal of time and effort in a research project only to have it partially or completely nullified because of incomplete or inaccurate recording of responses. The method of closing the interview was also mentioned as an important aspect of the interview, since the good relations which the interviewer develops could have an affect upon the success of future research in the area.

IV. SELECTED CHARACTERISTICS OF THE SAMPLED POPULATION

It can be noted at this time that the information gained from the fourteen children was, for the most part, quite similar to that gained from the adults. Whenever significant differences in responses are found, etc., the author will make mention of this; however, unless

otherwise indicated, this thesis will deal only with the attitudes and data gathered on the seventy-two adult respondents.

This section will not only include certain personal characteristics of the respondents such as race, sex, age, marital status, residence, etc., but will also indicate the degree of membership in other voluntary organizations. It was felt that knowledge of the respondents' voluntary memberships in other formal organizations would be of significance for this study since this would offer an opportunity to make certain comparisons that could prove valuable during the interpretation of the findings. For example, if it is discovered that interest in Y.W.C.A. Center activities is not great, one might tend to place immediate fault on the organization itself, without first considering other relevant factors. However, if it is discovered that the respondents also indicate a lack of interest in other formal voluntary associations, it becomes apparent that further explanation is necessary. This section contains data pertaining to selected characteristics of the sampled population in order to provide some background material that might aid in the understanding of the findings and interpretations of this study.

Race. With the exception of two white respondents, the entire sampled population was composed of Negroes. Neither white respondent indicated activity as a volunteer or participant in the Y.W.C.A. Center program.

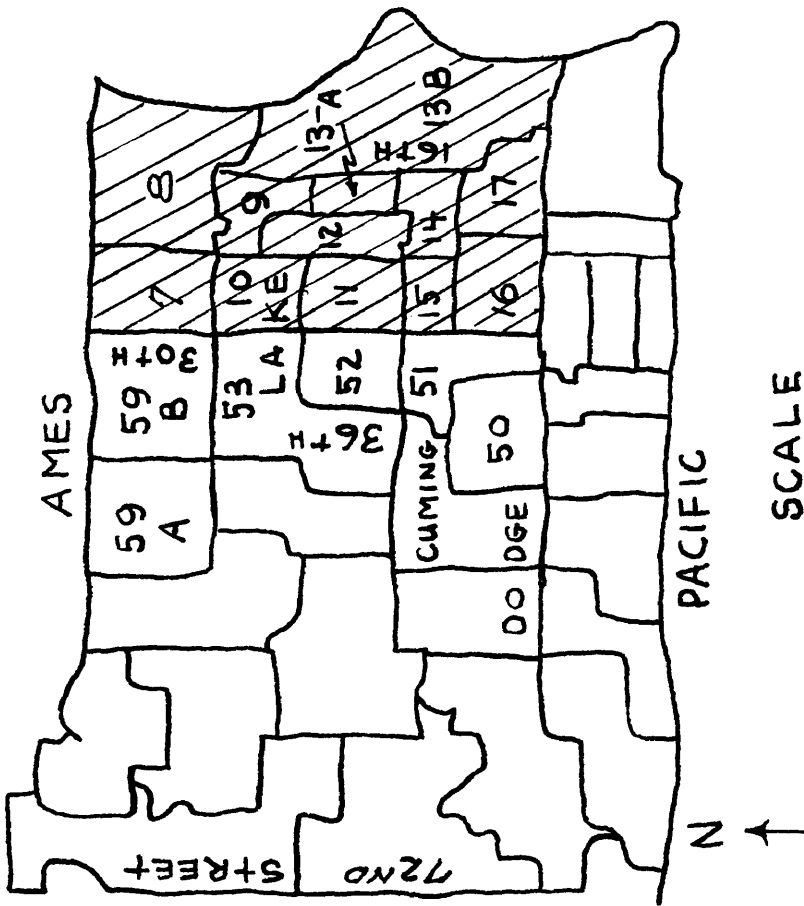
Sex. Although there were a few men listed as associate members

on the records, this study was concerned only with the attitudes of the female members, so all of the respondents in the sampled population were women.

Age. As previously indicated, respondents were selected by means of a stratified random sample based upon age. Included in the sample were fourteen children (aged twelve through sixteen), two between the ages of seventeen and twenty-four, seven between the ages of twenty-five and twenty-nine, five between the ages of thirty and thirty-four, fifty-two between the ages of thirty-five and fifty-nine, and six over the age of sixty.

Marital Status. Fifty of the respondents were married, three were single, fourteen were widowed, and five were divorced. None of the respondents indicated they were separated. It was found that twenty-five respondents had children under the age of nineteen. Of this group, the mean average number of children per family was 2.3.

Residence. The author was informed by Y.W.C.A. officials that it has been the intent of the Twenty-eighth Avenue Center directors to serve the general area bounded by Ames Street on the north to Cuming on the south, and from Sixteenth Street on the east to Thirty-seventh Street on the west. Upon checking addresses against census tract areas, it was found that the great majority of the sampled population were residents of this general area. As indicated in Figure I, with the exception of ten adult members, the sample was composed of persons residing in this area which is usually referred to as "the Near North



SCALE

0 2500 5000 FEET

This map is part of the report U.S. Census of Population and Housing, 1950, Census Tracts, Final Report PHC(1)-112.

Excluding the five (5) members residing in census tracts 53 and 59, plus the additional five who do not live in the area, it is noted that 72 out of the 82 adults selected for this sample live in the area usually referred to as the "Near North Side." This area has been represented by the shaded portion of the map.

NUMBER OF MEMBERS RESIDING
IN EACH CENSUS TRACT

Census tract number	Number of members
7	8
8	7
9	6
10	24
11	13
12	10
13-A	1
14	1
15	2
53	3
59	2
	<u>77</u>
	plus 5 members not living in this area
	<u>82</u>

PLATE 1

CENSUS TRACT 11 - DATA INDICATING
FOR NEAR NORTH SIDE AREA

Side." Like other larger cities Omaha has its fine residential districts as well as some areas in which living conditions leave much to be desired. The Near North Side is such a location and has long been considered a problem area. Poor housing, low family incomes, delinquency, etc., are often associated with this part of Omaha.

Education and income. Since a majority of the respondents (forty-seven) reside in census tracts ten, eleven, and twelve, some comparisons with over-all city averages should give some insight into the kind of area which served as the research area. One-twelfth of the total population of Omaha is Negro (25,155). Of this figure, 20,729 Negroes live in the Near North Side area. As shown in Table II, each census tract in the area shows a lower median family income and lower median number of school years completed. The median family income for Omaha according to the 1960 Census Report was \$6,315, while the median number of school year completed (for persons twenty-five years old and over) was 12.0. The median family income for census tracts, ten, eleven, and twelve was \$4,320, \$3,645, and \$2,962, respectively. The median number of school years completed was 10.8, 8.9, and 9.3, respectively. These figures are indicative of the general standard of living of this area, which is generally considered to be the least desirable section of Omaha.

Employment status of the respondents. Forty-one of the seventy-two female respondents indicated they work outside the home. Twenty-seven of these indicated they are employed during "regular daytime

TABLE II
SOME COMPARISONS OF THE "NEAR NORTH SIDE" AREA
WITH OVER-ALL CITY AVERAGES

Census Tract Number	Population			Median Population per Household	Median School Years Completed	Total Families	Median Income of Families
	Total Population	White	Negro				
7	4,421	1,540	2,873	3.76	9.9	999	\$5,266
8	4,905	2,320	2,579	3.54	10.5	1,155	5,537
9	3,039	1,105	1,960	3.12	10.0	785	4,505
10	3,260	238	3,020	3.38	10.8	815	4,320
11	4,713	310	4,402	3.67	8.9	1,009	3,645
12	3,679	1,242	2,435	3.16	9.3	903	2,962
13-A	2,173	1,051	1,111	2.90	9.3	547	3,668
13-B	1,292	1,276	9	2.83	9.4	322	4,694
14	1,942	566	467	2.86	8.9	269	3,122
15	2,376	328	1,838	3.66	9.0	530	4,228
16	5,752	5,641	20	2.60	11.9	1,216	5,129
17	3,243	2,986	15	1.77	8.7	655	4,193
51	4,201	4,189	0	2.77	12.1	1,091	5,945
52	3,836	2,402	1,371	3.74	10.0	926	4,128
53	4,080	3,404	660	3.65	11.4	986	5,874
59-B	4,178	3,642	511	3.27	11.4	1,090	5,855
Census Tract Totals	56,240	32,440	23,271	529	(compare Omaha totals with census tract totals)		
Omaha Totals	301,598	275,330	25,155	1,113	3.16	76,117	\$6,315

This information is part of the report U.S. Census of Population and Housing: 1960, Census Tracts. Final Report PHC(1)-112.

hours," seven indicated "irregular hours," and seven are employed at night.

Occupational category. As shown in Table III, the occupations of the members' husbands leaned greatly toward being of the "blue-collar" variety. (In those cases where the woman was divorced, single, or widowed, and indicated she was working, her occupation was included in this data). There were only nine occupations which were considered to be either professional or semi-professional. There were four persons in occupations that were clearly professional: one doctor, one sixth-grade teacher, one minister, and a lawyer. In addition, there were five persons in occupations which were considered semi-professional: one musician, one pharmacist, a mortician, a funeral home director, and an educational therapist. Eight people had occupations which were considered to be in the "proprietors, managers, or officials" category: one was in real estate, one was a building inspector, another was a project manager, two were building contractors, there was a service station operator, a tavern operator, and an electrical contractor. There was one person who was considered in the category of "clerical and sales workers" and this person was a storekeeper.

Occupations considered under the category of "craftsmen, skilled and kindred workers" were as follows: one barber, one printer, a metal worker, two tailors, a crane operator, two bartenders, one police officer, two members of the military service, one baker, two practical nurses, and a cabinet maker. Thus, a total of fifteen persons were in this classification. Jobs considered under the classification of

TABLE III

OCCUPATIONAL CLASSIFICATION OF MEMBERS
AS USED IN THE STUDY

OCCUPATIONAL CATEGORIES INDICATING WHITE-COLLAR ORIENTATION	NUMBER OF MEMBERS IN EACH CATEGORY (18 total)	OCCUPATIONAL CATEGORIES INDICATING BLUE-COLLAR ORIENTATION	NUMBER OF MEMBERS IN EACH CATEGORY (42 total)
<u>Professionals</u> physician, teacher (6th grade), minister, lawyer (one each)	4	<u>Craftsmen, skilled, and kindred workers</u> 15 barber, printer, metal worker, crane operator, police officer, baker, cabinet maker (one each)	
<u>Clerical and sales workers</u> storekeeper (one each)	1	tailor, bartender, military service, practical nurse (two each)	
<u>Semi-Professionals</u> musician, pharmacist, mortician, funeral home director, educational therapist (one each)	5	<u>Operatives, unskilled, and kindred workers</u> 27 storage mover, parking lot attendant, dietary aid (one each)	
<u>Proprietors, managers, and officials</u> 3 real estate, building inspector, project manager, service station operator, tavern operator, electrical contractor (one each) building contractor (two each)		waitress, catering service, maid (two each) porter (three each) waiter (four each), janitor (four each) laborer (seven each)	

NO OCCUPATIONAL CATEGORIES were given to twelve (12) members, since these respondents were retired.

"operatives, unskilled, and kindred workers" were most heavily represented in the sampled population. Twenty-seven out of the sixty occupations listed can be considered in this category. The jobs were as follows: a storage mover, four waiters, two waitresses, three porters, four janitors, one parking lot attendant, seven laborers, two people in the catering service, two maids, and one dietary aid. No occupational categories were given to twelve members, since these respondents were retired. The prevalence of low status category jobs indicated in the sampled population reflected the general lack of education and lower incomes common to the area.

Length of membership. Only twenty-two of the respondents had been a member of the Y.W.C.A. for nine years or less. Twenty-seven had been members for twenty years or more, while nine of these respondents indicated they had been Y.W.C.A. members for thirty years or more. The median average length of membership in the Y.W.C.A. was 13.5 years. This figure was supported by the fact that only fourteen of the seventy-two respondents in a stratified random sample based upon age were under age thirty-five.

Membership in other formal voluntary associations. Fifty-eight adults indicated they also belonged to other formal groups when membership in a church organization was included. However, excluding membership in both the Y.W.C.A. and church organizations, thirty-eight (52.8 per cent) out of the seventy-two adults indicated that they belonged to formal voluntary associations. As shown in Table IV, fifteen belonged

TABLE IV

SELECTED FACTORS OF AGE, MARITAL STATUS, AND CHILDREN COMPARED WITH THE EXTENT
OF MEMBERSHIP IN OTHER FORMAL VOLUNTARY ASSOCIATIONS

Number of Associations Joined by YMCA Members	Age			Marital Status			Children (under nineteen)		
	17 thru 24	Per cent of members	35 and over	Per cent of members	Single	Married	Per cent of members	With- Out	Per cent of members
0	6	42.9	28	48.3	17	77.3	34.0	26	55.3
1	3	21.4	12	20.7	3	13.6	24.0	8	17.0
2	3	21.4	12	20.7	2	9.1	26.0	7	19.1
3	2	16.3	4	6.9	0	0	12.0	6	6.4
4	0	0	1	1.7	0	0	2.0	3	2.2
5	0	0	0	0	0	0	0	0	0
6	0	0	1	1.7	0	1	2.0	0	1
Totals	14	100.0	58	100.0	22	100.0	100.0	47	100.0
Total number and percentage belonging to other associations	6	57.1	30	51.7	5	22.7	66.0	21	44.7
Mean Average for all adult respondents	1.1		1.0		.3	1.3		.3	1.4

to one formal voluntary association, fifteen belonged to two organizations, six belonged to three organizations, one belonged to four organizations, and one belonged to six organizations. Excluding membership in both the Y.W.C.A. and church organizations, the mean average number of memberships for those respondents who belonged to other formal associations was 1.9. Again, excluding membership in both the Y.W.C.A. and church organizations, the mean average number of memberships for all seventy-two adult respondents was 1.0.

During the remainder of this thesis, the average number of memberships shown for the respondents in formal voluntary associations will preclude both Y.W.C.A. and church memberships. Unless otherwise indicated, when referring to "the average number of memberships," this thesis will be dealing with the mean average number of memberships for all adult respondents.

Age and membership in formal voluntary associations. Eight (57.1 per cent) out of the fourteen adult members aged seventeen through thirty-four indicated membership in other organizations. Three belonged to one organization, three belonged to two organizations, and two belonged to three organizations. The mean average was 1.1.

Thirty (51.7 per cent) out of the fifty-eight members aged thirty-five and over indicated membership in other organizations. Twelve belonged to one organization, twelve belonged to two organizations, four belonged to three organizations, one belonged to four organizations, and one belonged to six organizations. The mean average was 1.0.

As shown in Table IV, page 34, there were no significant differences with respect to age and membership in formal associations, although there was a slight tendency for more of the younger aged members to belong to these organizations.

Marital status and membership in formal voluntary associations.

Of the twenty-two unattached adult women, five (22.7 per cent) indicated they belonged to other organizations. Two belonged to two organizations, and three belonged to one organization. The mean average was .3.

Of the fifty married women, thirty-three (66 per cent) indicated they belonged to other organizations. Twelve belonged to one organization, thirteen belonged to two organizations, six belonged to three organizations, one belonged to four organizations, and one belonged to six organizations. The mean average was 1.3.

As shown in Table IV, page 34, not only did a far greater percentage of married women belong to other organizations, but they joined more organizations as well.

Having children under age nineteen and membership in formal voluntary associations. Twenty-one (44.7 per cent) out of the forty-seven respondents without children under age nineteen indicated membership in other organizations. Eight belonged to one organization, nine belonged to two organizations, three belonged to three organizations, and one belonged to four organizations. The mean average was .8.

Seventeen (68 per cent) out of the twenty-five members with children under age nineteen indicated membership in other organizations.

Seven belonged to one organization, six belonged to two organizations, three belonged to three organizations, and one belonged to six organizations. The mean average was 1.4.

As shown in Table IV, page 34, a greater percentage of those members with children under age nineteen belonged to formal organizations, and they also joined more organizations as well.

Employment status and membership in formal voluntary associations.

Eighteen (58.1 per cent) out of the thirty-one respondents not working outside the home indicated membership in other organizations. Eight belonged to one organization, four belonged to two organizations, four belonged to three organizations, one belonged to four organizations, and one belonged to six organizations. The mean average was 1.2.

Twenty (48.8 per cent) out of the forty-one respondents who do work outside the home indicated membership in other organizations. Seven belonged to one organization, eleven belonged to two organizations, and two belonged to three organizations. The mean average was .9.

Table V shows that not only did a greater percentage of those respondents not employed outside the home belonged to other organizations, but they had a tendency to join more organizations as well.

Occupational classification and membership in formal organizations. Twelve (66.7 per cent) out of the eighteen respondents classified as white-collar indicated membership in other organizations. Four belonged to one organization, five belonged to two organizations, one belonged to three organizations, one belonged to four organizations,

TABLE V

SELECTED FACTORS OF EMPLOYMENT STATUS AND OCCUPATIONAL CATEGORY COMPARED WITH
THE EXTENT OF MEMBERSHIP IN OTHER FORMAL VOLUNTARY ASSOCIATIONS

Number of Associations Joined by YWCA Members	Employment Status			Occupational Category					
	Unempl'd	Percent of members	Employed	Percent of members	White Collar	Blue Collar	Percent of members	Retired	Percent of members
0	13	41.9	21	51.2	6	19	45.2	9	75.0
1	8	25.8	7	17.1	4	10	23.8	1	8.3
2	4	12.9	11	26.8	5	9	21.4	1	8.3
3	4	12.9	2	4.9	1	4	9.5	1	8.3
4	1	3.2	0		1	0		0	
5	0		0		0	0		0	
6	1	3.2	0		1	0		0	
Totals	31	99.9	41	100.0	18	42	99.9	12	99.9
Total number and percentage belonging to other associations	18	58.1	20	48.8	12	23	54.8	3	25.0
Mean Average for all adult respondents	1.2		.9		1.5	1.0		.5	

and one belonged to six organizations. The mean average was 1.5.

Twenty-three (54.8 per cent) out of the forty-two respondents classified as blue-collar indicated membership in other organizations. Ten belonged to one organization, nine belonged to two organizations, and four belonged to three organizations. The mean average was 1.0.

Of the twelve members who were either non-working widows or whose husbands were retired, three (25 per cent) indicated membership in other organizations. One belonged to one organization, one belonged to two organizations, and one belonged to three organizations. The mean average was .5.

As shown in Table V, page 38, a greater percentage of white-collar members belonged to other organizations as well as joined more organizations while proportionately fewer of those members who were retired belonged to other organizations. Those members who were retired also showed the fewest average number of memberships in other organizations.

Length of membership in the Y.W.C.A. and membership in formal associations. As shown in Table VI, seventeen (56.7 per cent) out of the thirty respondents who have been Y.W.C.A. members for ten years or less indicated membership in other organizations. Seven belonged to one organization, seven belonged to two organizations, one belonged to three organizations, one belonged to four organizations, and one belonged to six organizations. The mean average was 1.1.

Twenty-one (50 per cent) out of the forty-two respondents who have been Y.W.C.A. members for over ten years indicated membership in other organizations. Eight belonged to one organization, eight belonged

TABLE VI

SELECTED FACTORS OF LENGTH AND NATURE OF Y.W.C.A. MEMBERSHIP COMPARED WITH
THE EXTENT OF MEMBERSHIP IN OTHER FORMAL VOLUNTARY ASSOCIATIONS

Number of Associations Joined by YWCA Members	Length of Membership in the Y.W.C.A.			Nature of Membership in the Y.W.C.A.		
	10 years or less	Percent of members	over 10 years	Percent of members	Inactive	Active
0	13	43.3	21	50.0	30	50.0
1	7	23.3	8	19.0	14	23.3
2	7	23.3	8	19.0	11	18.3
3	1	3.3	5	11.9	5	8.3
4	1	3.3	0		0	0
5	0		0		0	0
6	1	3.3	0		0	0
Totals	30	99.8	42	99.9	60	99.9
Total number and percentage belonging to other associations	17	56.7	21	50.0	30	50.0
Mean Average for all adult respondents	1.1		.9		.9	1.8

to two organizations, and five belonged to three organizations. The mean average was .9.

As shown in Table VI, page 40, there were no great differences between length of membership in the Y.W.C.A. and membership in other formal voluntary organizations, although there was a tendency for more of the newer members (who were also likely to be younger members) to belong to organizations as well as to join a greater number of organizations.

Degree of participation in Y.W.C.A. activities and membership in formal organizations. Thirty (50.0 per cent) out of the sixty inactive members indicated membership in other organizations. Fourteen belonged to one organization, eleven belonged to two organizations, and five belonged to three organizations. The mean average was .9.

Eight (66.7 per cent) out of the twelve active members indicated membership in other organizations. One belonged to one organization, four belonged to two organizations, one belonged to three organizations, one belonged to four organizations, and one belonged to six organizations. The mean average was 1.8.

As shown in Table VI, page 40, not only did a greater percentage of active members belong to other organizations, but they joined more organizations as well.

CHAPTER III

FINDINGS OF THE STUDY

This chapter contains findings regarding the attitudes of the respondents toward various aspects of their Y.W.C.A. Center. The chapter is divided into seven basic parts. The first section indicates reasons given by the respondents for joining the Y.W.C.A. and has been broken down into various sub-topics in an effort to indicate the degree to which such factors as age, marital status, length of Y.W.C.A. membership, etc. may be associated with different perceptions of respondents. The next section deals with the extent and nature of Y.W.C.A. membership and is broken down into various sub-topics including awareness of activities, interest displayed in Y.W.C.A. volunteer activities, and degree of participation. The third section is concerned with the effect of membership on personal qualities of the respondents and is broken down into two sub-topics: development of leadership abilities and development of new interests. The fourth section concerns itself with the physical plant by indicating the affect of the location of the Center on participation and by dealing with the adequacy of the building space and equipment. The use of recreational facilities and respondents' suggestions pertaining to recreational and group activities are discussed under the topic of educational aspects. The seventh and final main section of this chapter--religious aspects--includes sub-topics such as Y.W.C.A. success in contributing to spiritual growth, Y.W.C.A. success in developing a feeling of brotherhood in the community,

desirability of an educational course on the Christian and other religions, and the relationship between the Y.W.C.A. and the churches in the community.

I. REASONS FOR JOINING THE Y.W.C.A.

As indicated previously, it was the intent of this study to ascertain respondents' attitudes toward certain selected aspects of their Y.W.C.A. Center in order to determine the degree to which the Center program is meeting the needs (i.e., wishes) of the members. Since the study focused primarily upon the attitudes and values of the Center members, the research findings were analyzed in an attitude-value theoretical framework. It appeared that most of the reasons specified for joining were given in terms of the attitudes held toward certain values perceived by the members to be intrinsic and characteristic of the Y.W.C.A. organization.

Reasons indicated by the sampled population for joining the Y.W.C.A.

In order to present the reasons given by the members for joining the Y.W.C.A. in a more meaningful manner, it became necessary to categorize the reasons (attitudes) given for joining into what appeared to be logical value complexes. It became evident that five distinct value complexes as well as a miscellaneous category could be inferred from the respondents' answers. The categories are as follows: (1) duty-oriented, which included those responses that referred to community duty, as well as to the effect of one's own children on membership; (2) idealistic-goal-oriented, which included responses such as

"I liked the ideals of the 'Y' and think it's a nice organization"; (3) sociability-oriented, which included those responses referring to fellowship, friendship, and companionship; (4) social status-oriented, which included those responses implying membership for certain ulterior motives, such as "It's good to be associated with the 'Y'" or "I like being a member of the 'Y' . . . and it doesn't hurt my husband's business, either"; (5) specified-activity-oriented, which included those comments that implied an interest in classes or clubs offered at the Center; and (6) non-specified-activity-oriented (miscellaneous), which included responses such as " . . . nothing else to do . . . for something to do . . . because of being asked." These value complexes derived from the responses of the adult subjects as reasons for joining the Y.W.C.A. are shown in Table VII.

Duty-orientation. Three members indicated directly that they joined the Y.W.C.A. because it was their community duty. In the words of one respondent, "I believe in supporting community activities . . . membership in the 'Y' is my community duty." The affect of having children in Y.W.C.A. activities was indicated by eight people who indicated that their children were instrumental in having their parents join this organization. One person indicated that "I joined because my daughter participated in the "Y" Teens . . . they sort of work on parents, you know." Another member indicated that "I am a member mainly because I want my children to be associated with the Y.W.C.A. and want them to have advantage of the program . . . I can't expect them to go

TABLE VII

VALUE COMPLEXES DERIVED FROM THE RESPONSES OF SEVENTY-TWO
SUBJECTS AS REASONS FOR JOINING THE Y.M.C.A.

Value-Complexes	Number of Times Indicated	Per Cent Reporting*
Duty-orientation	11	15.3
Idealistic-goal-orientation	22	30.6
Sociability-orientation	15	20.8
Social status-orientation	4	5.6
Specified-activity-orientation	11	15.3
Non-specified-activity-orientation (miscellaneous)	21	29.2
Totals	84	

*Percentages add to more than 100 per cent.
Twelve people gave more than one answer.

unless I do."

Idealistic-goal-orientation. Many respondents (twenty-two members) indicated they joined the Y.W.C.A. because they liked the ideals of the 'Y' and thought it was a "nice organization." Under this admittedly vague and broad area came responses such as " . . . I liked what it stood for and liked its principles and the people. . . . I also believe in the things they teach and practice." One person remarked, "I joined the Y.W.C.A. because it was a Christian organization and had a worth-while program . . . also because of the world-wide good it does." Another person replied:

I grew up in Y.W.C.A. clubs during my childhood and because of the value received desire to continue. I was a girl reserve in my grade school and high school days and appreciated the training from this Christian organization.

Sociability-orientation. Fifteen members mentioned friendship, fellowship, or companionship as reasons for taking out membership in the Y.W.C.A. One lady remarked that she had joined the Y.W.C.A. because " . . . I was interested in a girls club for young working women and joined because of this. It was a way to meet good people and offered fellowship with nice girls with good morals." Another suggested that " . . . it provided a way of meeting people when I was a newcomer . . . I was looking for young friends of my own age."

When asked if they had acquired any new friends as a direct result of their participation in Y.W.C.A. activities, forty-two (58.3 per cent) of the adult members replied in the affirmative. Thirty

members answered "no" to this question. Four persons qualified their negative response by saying that they had not attended much, six persons said that they had known the other people already since they had grown up in this area, and two others said they had not made any new friends, but had made new acquaintances. Two of the respondents said that this particular Y.W.C.A. Center is a "cold place." All fourteen children interviewed indicated they had made new friends as a result of their Y.W.C.A. activities.

The results of the selected factors of age, marital status, and children compared with the extent of new friendships developed as a result of participation in Y.W.C.A. Center activities are shown in Table VIII. The factors of employment status and occupational category compared with the extent of new friendships developed are shown in Table IX, page 49. The factors of length and nature of membership in the Y.W.C.A. compared with the extent of new friendships developed are shown in Table X, page 50. An analysis of these three tables showed that it was more likely for a member to develop new friendships at the Y.W.C.A. Center if she was a married woman without children, had been a member for over ten years, was an active participant, and was in the "white-collar" category.

Social status-orientation. Several other members implied certain ulterior motives for possessing Y.W.C.A. membership. One person remarked, "The Y.W.C.A. is a Christian organization with fine ideals . . . it's good to have other people know that you are a member of such

TABLE VIII

SELECTED FACTORS OF AGE, MARITAL STATUS, AND CHILDREN CORRELATED WITH THE EXTENT OF NEW FRIENDSHIPS DEVELOPED AS A RESULT OF PARTICIPATING IN Y.W.C.A. CENTER ACTIVITIES

Development of Friendships	Age			Marital Status			Children (under nineteen)		
	17 thru 14	Percent of members	35 and over	percent of members	Single	Married Percent of members	With- Out	Percent of members	With Percent of members
New Friendships Formed	8	37.1	34	58.6	11	30.0	31	62.0	30 63.8 12 48.0
No New Friendships Formed	6	42.9	24	41.4	11	50.0	19	38.0	17 36.2 13 52.0
Total number and Per cent	14	100.0	58	100.0	22	100.0	50	100.0	47 100.0 25 100.0

TABLE IX

SELECTED FACTORS OF EMPLOYMENT STATUS AND OCCUPATIONAL CATEGORY COMPARED WITH THE EXTENT OF NEW FIRENDSHIPS
DEVELOPED AS A RESULT OF PARTICIPATION IN Y.N.C.A. CENTER ACTIVITIES

Development of Friendships	Employment Status			Occupational Category						
	Unemployed	Percent of members	Employed	Percent of members	White Collar	Percent of members	Blue Collar	Percent of members	Retired	Percent of members
New Friendships Formed	18	58.1	24	58.5	11	61.1	25	59.5	6	50.0
No New Friendships Formed	13	41.9	17	41.5	7	38.9	17	40.5	6	50.0
Total number and per cent	31	100.0	41	100.0	18	100.0	42	100.0	12	100.0

TABLE X

SELECTED FACTORS OF LENGTH AND NATURE OF Y.W.C.A. MEMBERSHIP COMPARED WITH THE EXTENT OF NEW FRIENDSHIPS DEVELOPED AS A RESULT OF PARTICIPATION IN Y.W.C.A. ACTIVITIES

Development of Friendships	Length of Membership in the Y.W.C.A.			Nature of Membership in the Y.W.C.A.		
	10 years or less	Percent of members	over ten years	Percent of members	Inactive	Active
New Friendships Formed	16	53.3	26	61.9	33	9
No New Friendships Formed	14	46.7	16	38.1	27	3
Total number and per cent	30	100.0	42	100.0	60	12
					100.0	100.0

an organization." Another lady, whose husband was self-employed, replied that " . . . I enjoy going down there . . . besides that, I make many contacts which doesn't hurt my husband's business any, either." One person mentioned that she had joined because " . . . membership in the Y.W.C.A. is an advantage for my race."

Specified-activity-orientation. Eleven members expressed interest in Y.W.C.A. classes or clubs as their reason for membership. Several indicated an interest in taking classes in ceramics, sewing, or knitting and crocheting; while others expressed an interest in book review interest-groups. One member said, "I have always had the idea that I could learn something there." Another person thought that " . . . it's an essential organization for culture and refinement for youth and adults." All but one of the children indicated that they joined the Y.W.C.A. because they had a personal interest in the youth program and wanted to belong to a Y.W.C.A. youth club. This one child indicated she joined because her mother wanted her to.

Non-specified-activity-orientation (miscellaneous). Seven respondents indicated that they joined the Y.W.C.A. because there was nothing else to do, or for something to do. One respondent indicated that " . . . there were not so many things to go to when I was a child . . . no T.V." Three mentioned that they joined because " . . . it was something to do at the time." Still another replied:

I joined the Y.W.C.A. because it was a place to go after school for recreation and entertainment. It was the only place to go since there were no other recreational facilities around.

Besides that, my mother would allow me to go there because it was a good place . . . she trusted me there.

Seven other people simply indicated that they were members because someone else had asked them to join. Several indicated that they were asked by friends, and another indicated that she knew someone in church who was a leader and had been asked to join. Several other members indicated a slightly different reason for obtaining membership in the Y.W.C.A. This view was best related by the person who said, "I joined because I have friends on the membership drive . . . I join to keep them off my back."

Reasons indicated by selected sub-groups for joining the Y.W.C.A.

Values which people have are affected by certain personal characteristics. For instance, whether or not a person is married or single, has children or doesn't have them, is a blue-collar or white-collar worker, etc. may have an effect on what he considers desirable or of value. Because of this, the second task of this section becomes one of analyzing various segments of the sampled population by controlling certain selected variables and attempting to ascertain the relationship between the perceptions of respondents (who have certain personal characteristics in common) with reference to the reasons cited for joining the Y.W.C.A.

Effect of age, marital status, and children on reasons given for joining the Y.W.C.A. Table XI shows the positive value-complexes derived from the responses of the adult members as reasons for joining

TABLE XI

POSITIVE VALUE-COMPLEXES DERIVED FROM THE RESPONSES OF THE ADULT MEMBERS AS REASONS FOR JOINING THE Y.W.C.A. USING THE SELECTED FACTORS OF AGE, MARITAL STATUS, AND CHILDREN

Value-Complexes	Age			Marital Status			Children (under nineteen)					
	17 thru 34	Percent of members	35 and over	Percent of members	Single	Married	Percent of members	With- Out	Percent of members	With Percent of members		
Duty-orientation	1	7.1	10	17.2	3	13.6	8	16.0	6	12.8	5	20.0
Idealistic-goal orientation	0	0	22	37.9	8	36.4	14	28.0	14	29.7	8	32.0
Sociability-orientation	3	21.4	12	20.7	3	13.6	12	24.0	8	17.0	7	28.0
Social status-orientation	1	7.1	3	5.2	0	0	4	8.0	3	6.4	1	4.0
Specific-activity-orientation	1	7.1	10	17.2	5	22.7	6	12.0	7	14.9	4	16.0
Non-specified-activity-orientation (Miscellaneous)	9	64.3	12	20.7	6	27.3	15	30.0	15	31.9	6	24.0
Number of Respondents *	14		58		22		50		47		25	

*Percentages add to more than 100%.

Twelve people gave more than one answer.

the Y.W.C.A. using the selected factors of age, marital status and children. Although, for the most part, a greater percentage of responses were considered to be in the "idealistic-goal orientation" category, it was found that none of the younger aged members (ages seventeen through thirty-four) indicated this as a reason for joining the Y.W.C.A. The younger aged members also gave more reasons which were classified in the "non-specified-activity-orientation" category.

Effect of employment status and occupational category on reasons given for joining the Y.W.C.A. Table XII shows the positive value-complexes derived from the responses of the adult members as reasons for joining the Y.W.C.A. using the selected factors of employment status and occupational category. Only 2.4 per cent of the employed members indicated answers which were classified in the "social status-orientation" category, while none of the retired members mentioned this as a reason for joining the Y.W.C.A. The retired members and the employed respondents gave more answers which were classified in the "idealistic-goal orientation" category.

Effect of length and nature of membership on reasons given for joining the Y.W.C.A. Table XIII, page 56, shows the positive value-complexes derived from the responses of the adult members as reasons for joining the Y.W.C.A. using the selected factors of length and nature of Y.W.C.A. membership. It was found that a greater percentage of inactive members than active members gave responses which were classified in the "duty-orientation" category; the inactive members

TABLE XII

POSITIVE VALUE-COMPLEXES DERIVED FROM THE RESPONSES OF THE ADULT MEMBERS AS REASONS FOR JOINING THE Y.M.C.A. USING THE SELECTED FACTORS OF EMPLOYMENT STATUS AND OCCUPATIONAL CATEGORY.

Value-Complexes	Employment Status			Occupational Category						
	Un- Empl'd	Percent of members	Employed	Percent of members	White Collar	Percent of members	Blue Collar	Percent of members	Retired	Percent of members
Duty- orientation	4	12.9	7	17.1	2	11.1	4	9.5	5	41.7
Idealistic-goal orientation	9	29.0	13	31.7	5	27.8	11	26.2	6	50.0
Sociability- orientation	7	22.6	8	19.5	5	27.8	9	21.4	1	8.3
Social status- orientation	3	9.7	1	2.4	1	5.6	3	7.1	0	0
Specific- activity orientation	3	9.7	8	19.5	3	16.7	7	16.7	1	8.3
Non-specified- activity- orientation (Miscellaneous)	9	29.0	12	29.3	5	27.8	14	33.3	2	16.7
Number of Respondents ^a	31		41		18		42		12	

^aPercentages add to more than 100%.

Twelve people gave more than one answer.

TABLE XIII

POSITIVE VALUE-COMPLEXES DERIVED FROM THE RESPONSES OF THE ADULT MEMBERS AS REASONS FOR JOINING THE Y.W.C.A. USING THE SELECTED FACTORS OF LENGTH AND NATURE OF Y.W.C.A. MEMBERSHIP

Value-Complexes	Length of Membership in the Y.W.C.A.			Nature of Membership in the Y.W.C.A.		
	10 years or less	Percent of members	over 10 years	Percent of members	Inactive	Active
Duty-orientation	4	13.3	7	16.7	10	1
Idealistic-goal orientation	10	33.3	12	28.6	19	3
Sociability-orientation	6	20.0	9	21.4	13	2
Social status-orientation	1	3.3	3	7.1	3	1
Specific-activity-orientation	4	13.3	7	16.7	10	1
Non-specified-activity-orientation (Miscellaneous)	9	20.0	12	28.6	16	5
Number of Respondents*	30		42		60	12

*Percentages add to more than 100%.

Twelve people gave more than one answer.

also gave more answers which were classified in the "idealistic-goal orientation" category. Active members also gave more responses which were classified in the "non-specified-activity-orientation" category.

II. EXTENT AND NATURE OF Y.W.C.A. MEMBERSHIP

As mentioned in the first chapter, the distinction between membership and participation becomes of significance during this section of the thesis. The term membership has been defined as having reference to a state of being--of belonging, while the term participation has been defined as having a dynamic connotation and as having reference to a state of action. It appeared reasonable to assume that whether or not a person attended regularly would be primarily dependent upon the degree to which the Y.W.C.A. Center was meeting their needs . . . "needs" which were viewed by the respondents in terms of their value systems. Hence it appeared that a knowledge of the degree of participation by the respondents would constitute a major index for determining the degree to which the Y.W.C.A. is "value-satisfying" to its members. It is not to be misconstrued, however, that knowledge of a considerable lack of attendance would necessarily mean a complete indifference to the "value-fulfillments" which this Y.W.C.A. Center might be realizing--there could be a possibility that these members might possess other values which would be more important to them and which were perhaps provided by other social agencies, family milieu, etc. The possibility that the members' "value-satisfying" experiences were being provided in a better or more suitable manner by other social

agencies would also have to be included, since it appeared that "felt needs" (i.e., wishes) not fulfilled by one social agency or group might be fulfilled by another.

Awareness of activities. In response to the question of how the members became aware of the program offered by the Y.W.C.A., fifty-six respondents indicated they receive literature, such as bulletins and newsletters, through the mail; eighteen others mentioned "word of mouth," one mentioned the Family and Child Service, and only one person indicated she "doesn't know what's going on" because of the failure to receive bulletins, etc. through the mail. Eleven of the children mentioned "word of mouth" and three mentioned bulletins, etc. received through the mail as the means of keeping aware of activities. Seven of the children indicated that friends who were in the "Y Teens" told them about the program.

Interest displayed in Y.W.C.A. volunteer activities. When asked if they would be interested in becoming a volunteer for Y.W.C.A. activities by serving on a committee, being a club advisor, or by giving program aid, nineteen (26.3 per cent) of the seventy-two adult respondents indicated a desire to assist. Of these nineteen, eleven volunteered for committee work, one preferred to be a club advisor, and seven wanted to serve as program aid.

Degree of participation.

Although all fourteen children in the sample were considered

to be active participants in the youth program, only twelve out of the seventy-two adult members indicated that they were active as a volunteer or participant in any part of the present program. Thus, only one-sixth (16.7 per cent) of the sampled adult population indicated they were active in the program.

All members who indicated they were not active were asked to give reasons for their inactive status. These reasons given for non-participation in the Y.W.C.A. Center program, as well as other reasons indicating various shortcomings, were categorized into four typologies and referred to as positive value complexes which were extrinsically fulfilled and negative value complexes which were intrinsic in this particular Y.W.C.A. Center. This material is presented in Table XIV.

Many of the comments cited "no time" (twenty-four), or "no time due to work" (twenty-one) as the major reasons for non-participation at the Y.W.C.A. Center. Thirteen members mentioned that the location of the Center made participation difficult. Six said their children require much time and keep them from participating in Center activities, five indicated poor health as a major reason, two mentioned duplication of services and said that the Christ Child offers more, and three elderly women replied that the Y.W.C.A. is for the benefit of younger people.

Some of the respondents expressed dissatisfaction with the Y.W.C.A. Center and its programs. One person replied, "The set up is just not like it should be . . . it's not functioning." Eight of these respondents indicated they were not interested in the type of

TABLE XIV

POSITIVE VALUE-COMPLEXES EXTRINSIC OF THE Y.W.C.A. AND NEGATIVE VALUE-COMPLEXES INTRINSIC IN THE Y.W.C.A.
DERIVED FROM THE RESPONSES OF ADULT SUBJECTS AS REASONS FOR NON-PARTICIPATION IN Y.W.C.A. ACTIVITIES

Value-Complexes	Number of Times Indicated	Percentage of Members Reporting in each Category*
Positive Value-Complex Extrinsic of the Y.W.C.A. and Pertaining to the Individual:		
Inactive because of poor health	5	8.3
Positive Value-Complex Extrinsic of the Y.W.C.A. and Fulfilled by other Sources:		
Inactive because of having no time	24	40.0
Inactive because of having no time due to work	21	35.0
Inactive because of participation in other social organizations	6	10.0
Inactive because of the amount of time required by own children	6	10.0
Negative Value-Complex Intrinsic in the Functions of the Y.W.C.A. Center:		
Believe that the Y.W.C.A. exists for younger individuals	3	5.0
Duplication of services which are better fulfilled by another agency	2	3.3
Inadequate classes and instruction	6	10.0
Not interested in the type of activities offered	8	13.3
Negative Value-Complex Intrinsic in the Structure of the Y.W.C.A. Center:		
Inadequate administrative personnel	3	5.0
Inadequate building space	33	55.0
Inadequate equipment	26	43.3
Increase in prices may cause some people not to join	2	3.3
Location of the Y.W.C.A. Center hinders attendance	17	28.3

*Percentages are based upon the responses given by the sixty inactive members. This table includes not only explicit reasons given for non-participation, but includes other shortcomings indicated by the members as well. Percentages total to more than 100 per cent, since many respondents commented on several value complexes.

activities offered. In the words of one respondent, "They must make it interesting . . . I am one of many who join, but do not attend." Still another remarked:

I don't think the "Y" has the right people they need and the money for the best program. I was very active when younger. I felt it was the proper place to go. It provided many interesting activities. I don't know if it still does . . . something seems wrong . . . maybe integration.

The next comment was made by one of the two white respondents in the sample. This person did not live in the Near North Side area and said that she was a member of the Twenty-eighth Avenue Center only because " . . . my card got taken to the wrong place." Although it appeared to be a "mistake" to have this person included in the sample, the respondent appeared quite anxious to have the interview conducted and informed the author that she " . . . had a few things to say about that place." After informing the writer that she attended the downtown Y.W.C.A. and was active as a volunteer leader because she liked to work with children, the respondent criticized a situation allegedly existing in the Jackson Junior-High School. She remarked:

Jackson has a colored "Y" Teen leader . . . but there has never been colored attending this school. I don't want to seem prejudiced, but I don't like this and no one else does either . . . have had much trouble with Mrs. X over this. (Mrs. X is affiliated with the Twenty-eighth Avenue Y.W.C.A. Center).

The other white respondent remarked, "Actually, I don't know anything about the Center because I purchased my membership from my Negro employee and have never been in the building."

One lady observed that " . . . people just don't come out to anything any more . . . probably because of T.V., etc. There is just

too much duplication of services." Two inactive members mentioned the cost factor. One replied, "Their prices have been raised this year and this may cause more people not to join . . . many people now use the Y.W.C.A. building, since many people just don't have the money." This comment may appear irrelevant for the purposes of this study, since this research is only dealing with Y.W.C.A. members, and this, of course, indicates that the membership fee has already been paid. It was considered relevant, however, because this respondent said that she was not going to renew her membership because of the increase in membership fees. (The annual fee has recently been increased one dollar, from \$2.00 to \$3.00). Another person replied that she questioned the cost factor because:

Membership is higher than at Tech. Membership is now \$3.00, which is too high for this area. Besides that, there is usually a 25¢ to 50¢ fee charged for each class taken. They should offer something for members free of charge, if only one thing. Otherwise, what's the value in being a member?

Two inactive members thought that the interviewing done for this study would arouse more interest in Center activities, since this indicated that the Y.W.C.A. leaders were actually interested in improving the Twenty-eighth Avenue Y.W.C.A. Center.

Selected factors of age and marital status compared with the nature of membership at the Y.W.C.A. Center. As shown in Table XV, three (21.4 per cent) of the fourteen respondents aged seventeen through thirty-four, and nine (15.5 per cent) of the fifty-eight respondents aged thirty-five and older indicated participation in

TABLE XV
SELECTED FACTORS OF AGE AND MARITAL STATUS COMPARED WITH THE
NATURE OF MEMBERSHIP AT THE Y.W.C.A. CENTER

Nature of Membership	Age		Marital Status		
	17 thru 34	Percent of members	35 and over	Percent of members	Single Married Percent of members
Active	3	21.4	9	13.5	2 9.1 10 20.0
Inactive	11	78.6	49	84.5	20 90.9 40 80.0
Total number and percentage	14	100.0	58	100.0	22 100.0 50 100.0

Center activities.

Of the twenty-two unattached adult women answering this question, only two (9.1 per cent) indicated that they were active as a volunteer or participant in any part of the present program. It may be of interest to note that one of these respondents was a young single woman between the ages of seventeen and twenty-four, while the other respondent was an elderly lady aged sixty or over. Ten (20 per cent) out of the fifty married women answering this question indicated participation in Center activities.

Selected factors of children and employment status compared with the nature of membership at the Y.W.C.A. Center. As shown in Table XVI, nine (19.1 per cent) of the forty-seven respondents without children under nineteen, and three (12.0 per cent) of the twenty-five respondents with children under the age of nineteen indicated Y.W.C.A. Center participation.

Six (19.4 per cent) of the thirty-one respondents who did not work outside the home, and six (14.6 per cent) of the forty-one respondents who did work outside the home indicated Center participation.

Selected factors of occupational category and length of membership compared with the nature of membership at the Y.W.C.A. Center. As shown in Table XVII, page 66, six (33.3 per cent) out of the eighteen responses given by "white-collar" members, five (11.9 per cent) out of the forty-two responses given by "blue-collar" members, and

TABLE XVI
SELECTED FACTORS OF CHILDREN AND EMPLOYMENT STATUS COMPARED
WITH THE STATUS OF MEMBERSHIP AT THE Y.M.C.A. CENTER

Nature of Membership	Children (under age nineteen)			Employment Status			
	Without	Percent of members	With Percent of members	Unemployed	Percent of members	Employed Percent of members	
Active	9	19.1	3	6	19.6	6	14.6
Inactive	38	80.9	22	23	80.6	33	85.4
Total number and percentage	47	100.0	25	31	100.0	41	100.0

TABLE XVII
SELECTED FACTORS OF OCCUPATIONAL CATEGORY AND LENGTH OF MEMBERSHIP
COMPARED WITH THE NATURE OF MEMBERSHIP AT THE Y.W.C.A. CENTER

Nature of Membership	Occupational Category				Length of Y.M.C.A. Membership			
	White Collar	Percent of members	Blue Collar	Percent of members	Retired	Percent of members	10 years or less	Percent of members over 10 years
Active	6	33.3	5	11.9	1	8.3	6	14.3
Inactive	12	66.7	37	88.1	11	91.7	24	85.7
Total number and Percentage	18	100.0	42	100.0	12	100.0	30	100.0

one (8.3 per cent) out of the twelve responses given by the retired members indicated participation in Y.W.C.A. Center activities.

Six (20.0 per cent) of the thirty responses given by those who were Y.W.C.A. members for ten years or less, and six (14.3 per cent) of the forty-two responses given by those who were members for over ten years indicated participation at the Center.

III. EFFECT OF MEMBERSHIP ON PERSONAL QUALITIES OF THE RESPONDENTS

When asked if the Y.W.C.A. has helped with respect to the family, church, club, or other organizations, thirty-seven (31.4 per cent) of the seventy-two adults replied in the affirmative. This material is presented in Table XVIII. Those who answered this question in the affirmative were then asked to explain in what manner the Y.W.C.A. had assisted in these matters. Thirty-five of these respondents indicated the Y.W.C.A. had benefited them by enabling them, through group associations, to broaden their views by obtaining new ideas from other people. While ten persons remarked that it helped them learn to get along with other people, four others related that Y.W.C.A. experiences were beneficial to them because it enabled them to gain more confidence by putting them at ease in meeting people. Two others remarked that the Y.W.C.A. brings a tie between the church, school and home.

Twelve out of the thirteen children who answered this question replied in the affirmative. Four of these children said the Y.W.C.A. had helped them to be more tolerant of others, and two mentioned that through membership in the "Y Teen" clubs they had learned to have more

TABLE XVIII

RESULTS OF QUESTIONS ASKING IF THE Y.W.C.A. HAS HELPED WITH RESPECT TO THE FAMILY, CHURCH, CLUB OR OTHER ORGANIZATIONS; DEVELOPMENT OF LEADERSHIP ABILITIES; AND DEVELOPMENT OF NEW INTERESTS

Type of Response	Y.W.C.A. Success in Helping with Respect to the Family, Church, Club, or other Organizations		Y.W.C.A. Success in Helping Develop Leadership Abilities		Y.W.C.A. Success in Helping Develop New Interests	
	Number of Respondents	Percent of Respondents	Number of Respondents	Percent of Respondents	Number of Respondents	Percent of Respondents
Affirmative	37	51.4	46	63.9	52 52	72.2
Negative	29	40.3	21	29.2	12	16.7
Don't know	6	8.3	5	6.9	8	11.1
Total number and per cent	72	100.0	72	100.0	72	100.0

respect for other people. One replied, "I have learned how to keep quiet and to cooperate with the family and others."

Development of leadership abilities. When asked if the Y.W.C.A. had helped in the development of leadership ability, forty-six (63.9 per cent) of the seventy-two adults replied in the affirmative. These people were then asked to explain in what manner the Y.W.C.A. assisted in the development of this skill. Twenty respondents mentioned that working with and meeting new people had aided them. Thirteen respondents mentioned that various clubs and classes, such as discussion groups and book reviews as well as leadership classes, were of benefit to them. Nine respondents indicated that their experiences at the Y.W.C.A. had given them more poise by developing confidence and a feeling of capability. One remarked that it provided a chance to actually lead. Another respondent remarked, "Participating in club groups gave me more courage and ability to talk in public. I got practice in small groups . . . I can now hold my head up in public."

Five people said that they had developed their leadership ability, but that it was difficult to say whether or not the Y.W.C.A. had anything to do with it.

Seven respondents who qualified their negative responses to this question remarked that they haven't attended often enough to develop leadership ability at the Center. One other respondent remarked, "No, I can't say that . . . God has helped me more."

Eleven of the children replied in the affirmative. Six of these

children said the Y.W.C.A. helped in the development of their leadership ability since they had served as officers in the "Y Teens" club.

Those members who indicated they were also members of other groups were asked if the Y.W.C.A. helped them assume leadership in these groups. Twenty-eight (46.7 per cent) out of the sixty adults responding to this question replied in the affirmative. Twelve respondents said they didn't know since it was difficult to say whether or not the Y.W.C.A. had anything to do with it.

Development of new interests. In answer to a question concerning whether or not the members' association with others at the Y.W.C.A. had broadened their interests in any way, fifty-two respondents (72.2 per cent) answered in the affirmative, twelve said it had not, and eight indicated they didn't know. Those who answered in the affirmative were asked to indicate in what manner this association with others at the Y.W.C.A. had broadened their interests. Nearly all of the respondents indicated that by meeting and associating with others, they had the opportunity of gaining new ideas that could be beneficial to them. Five remarked that the association with others had made them more anxious to participate in other groups.

One of the respondents in the "don't know" category remarked, "Through life's road one learns many things. Who knows . . . who can say just where you learn the things you do?"

IV. THE PHYSICAL PLANT

Affect of location of Center on participation. As shown in

Table XIX, nineteen out of the seventy-two adult respondents indicated that the location of the Center did have an adverse affect on their participation. Eleven of these members said that the Center is not centrally located, so it is not convenient to reach. Four of the members mentioned that transportation to the Center is difficult since it is not centrally located. One of the respondents who said that the location of the Center had an adverse affect on her participation qualified her comment by saying that " . . . this is a poor excuse since everyone has a car . . . they can go if they want to and see a reason for it." Three of the fourteen children answering this question indicated that the location of the Center had an adverse affect on their participation. Two of these remarked that the Center was a long way from their homes.

When asked to state where an ideal location for the Center would be, forty replied that the present location was satisfactory, ten indicated that the former location at Twenty-second and Grant Street was better, two indicated that the Center should be moved toward Twenty-fourth Street, one thought it would be better to have just one central Y.W.C.A. located in the downtown district, and nine were undecided. Ten members replied that the Center " . . . should be moved further north, where the people are moving." Two of these people suggested keeping the Center where it presently is, and then as the program expands build another building north and west. Eleven children thought the present location of the Center was satisfactory, one thought it should be moved closer to Morace Mann Junior-High, and

TABLE XIX

RESULTS OF QUESTIONS ASKING IF THE LOCATION OF THE Y.W.C.A. CENTER HAD ANY EFFECT UPON PARTICIPATION;
AND ADEQUACY OF BUILDING SPACE AND EQUIPMENT

Type of Response	Affect of Location of Center on Participation		Adequacy of Building Space		Adequacy of Equipment	
	Number of Respondents	Per cent of Respondents	Number of Respondents	Per cent of Respondents	Number of Respondents	Per cent of Respondents
Affirmative	19	26.4	20	27.8	15	20.8
Negative	53	73.6	41	56.9	36	50.0
Don't know	0		11	15.3	21	29.2
Total number and per cent	72	100.0	72	100.0	72	100.0

two were undecided.

Adequacy of building space and equipment. As shown in Table XIX, page 72, twenty respondents (27.8 per cent) believed that the building space was adequate, while fifteen (20.8 per cent) indicated that the equipment was adequate. When those who indicated that the building space and equipment were not adequate were asked to suggest what should be added, the most general reply (twenty-eight responses) was that " . . . we need a bigger place." Three people indicated that the building really wasn't built for a Y.W.C.A. Center and four mentioned that " . . . it sometimes gets crowded and it gets hot then." While some stated the need for more and larger rooms, other mentioned the need for more and smaller rooms so each activity could have more privacy. Two respondents said that soundproofing was needed because the meetings interfered with one another.

Nineteen mentioned the need for a gym with proper equipment, while eight others said that the Center should have a recreation or game room because of the necessity for more physical activities. Twelve respondents indicated that the kitchen was too small and not properly equipped, eleven wanted a swimming pool added to the Center, and four wanted some new furniture for the basement. At this point a respondent remarked, " . . . and not somebody's old furniture, either." Eight respondents indicated that the Center should have some rooms for girls to stay in when they come from other cities or are otherwise travelling. A few others mentioned the need for a new ping-pong table, a craft room, sewing rooms, and better sewing machines.

Of those respondents who indicated that the building space and equipment were adequate and commented on their affirmative reply, two felt that the present program does not warrant new facilities. One replied, " . . . this is adequate for this area and is plenty for the small numbers that participate. "

When asked if there was a need for a library in the Center, forty-six (63.9 per cent) of the respondents replied in the affirmative, fifteen indicated there was no need for a library, and eleven indicated they didn't know. One person suggested that family books should be placed in such a library, and another remarked that " . . . they should include some good books on the history of the Negro, because many of our youngsters don't know much about this. "

When asked if there was a need for a music room in the Center, fifty-four (75.0 per cent) respondents were in favor of this, eight were opposed, and ten indicated they didn't know. Two of those in favor of adding a music room to the Center wanted to make certain to learn about good music. Another person suggested that " . . . it would be nice if those who don't have a piano could come to the 'Y' and practice. "

V. RECREATIONAL ASPECTS

Use of recreational facilities. Only seven (9.7 per cent) out of the seventy-two adult members indicated they made any use of the Center's recreational facilities. Three said they used the club

room, two mentioned the use of the kitchen, and several mentioned use of the dining room for teas and parties. Several others said that they enjoyed playing cards occasionally at the Center.

All fourteen children indicated they used the available recreational facilities. All of them said they used the ping-pong table, seven indicated usage of the shuffle-board, and four said they used the record player.

Suggestions pertaining to recreational and group activities.

When asked if the Center should offer more recreational or group activities for children, twenty-four (33.3 per cent) adults answered in the affirmative, twenty-one said "no," and twenty-seven indicated they didn't know. This information is shown in Table XX. Of those answering in the affirmative, four mentioned the need for various games, three mentioned the need of a gym, two indicated a desire for dancing classes, two mentioned a wish for music classes, and two mentioned the need of a nursery. Drama, a playground, a play-school, sewing, swimming and walking clubs were also each mentioned once. Pertaining to the wish for a nursery, one person indicated that " . . . mothers have a difficult time in this area finding a place to leave their children." Another remarked, "There is a need for a better staffed program . . . and smaller groups." One lady responded by saying that the " . . . boys and girls in this area have no recreation. They need something . . . any organized activities. They need well supervised activities."

TABLE XX

RESULTS OF QUESTIONS ASKING IF THE Y.M.C.A. CENTER SHOULD OFFER MORE RECREATIONAL OR GROUP ACTIVITIES
FOR CHILDREN, TEENAGERS, AND ADULTS

Type of Response	Activities for Children		Activities for Teenagers		Activities for Adults	
	Number of Respondents	Per Cent of Respondents	Number of Respondents	Per cent of Respondents	Number of Respondents	Per cent of Respondents
Affirmative	24	33.3	25	34.7	31	43.1
Negative	21	29.2	10	22.2	20	27.3
Don't know	27	37.5	31	43.1	21	29.2
Total number and per cent	72	100.0	72	100.0	72	100.1

Of those who said that the Center should not offer more recreational or group activities for children, one person mentioned that the Wesley House duplicates this service. Another said, "No . . . they have the Brownies, Christ Child Center, and many other things." One of the respondents who said she didn't know added the comment that " . . . I send my daughter to Christ Child . . . it offers more and they advertise better."

When asked if the Center should offer more recreation or group activities for teenagers, twenty-five (34.7 per cent) adults answered in the affirmative, sixteen said "no," and thirty-one indicated they didn't know. Of those answering in the affirmative, four mentioned dancing, three mentioned the need of a recreation room, three mentioned chess courses, two wanted a basketball court, two desired access to a gym, and two mentioned plays and skits. Walking clubs, picnics, a playground, more games, baseball, tennis, a debating club, and more group activities were each mentioned once. One person remarked that these activities were good for teenagers because " . . . it keeps them busy." Another commented:

They do OK, I guess, but they need programs to keep kids off the street . . . I heard that sometimes the police must come to supervise the dances. They need to stop fighting and must learn to develop more community spirit.

One person said that " . . . it is hard for the 'Y' to compete against other places . . . they (the teenagers) want drinks." Still another respondent suggested:

This is the group that especially needs the attention. They should learn to dance and learn how to act, and also learn to

develop posture, poise, etc. They need programs to prepare them for adult life not covered by schools.

Of those who said that the Center should not offer more recreational or group activities for teenagers, two respondents said the present program is adequate if taken advantage of. Another reported that the Wesley House duplicated these services. A divorced mother replied, "The present program is adequate . . . besides that, they should have more time at home! It seems as though everything today tries to keep your children from staying home."

When asked this question, ten of the fourteen teenagers replied in the affirmative. Five suggested the need for more sports activities and mentioned basketball, bowling, and soft-ball and volley-ball teams. Also suggested were more co-educational activities, such as dances, outings, and parties. One mentioned civic projects and one indicated a desire for home-making classes.

When asked if the Center should offer more recreational or group activities for adults, thirty-one (43.1 per cent) answered in the affirmative, twenty said "no," and twenty-one indicated they didn't know. Of those answering in the affirmative, five mentioned the need for recreational facilities, four suggested discussion groups, three mentioned card parties, and three suggested a monthly adult "fun-night." Art appreciation, "trim-gym," games, tennis, special cooking, debates, square dancing, singing, sewing, dancing, and plays were also mentioned once or twice. Another suggested that it would be beneficial to obtain good speakers upon occasion to speak on topics of

interest. One person indicated that " . . . there is not enough for older people to do." Another said that " . . . parents and children need to work, play and live together, so they should offer more family activities." Another replied, " I wonder if the program offered is correct . . . they need here what they have at the downtown 'Y'."

Of those who said that the Center should not offer more recreational or group activities for adults, four respondents indicated that the present program is adequate if taken advantage of, but mentioned that the program is not taken full advantage of now by the members. Another said, "No . . . provided that the facilities of the downtown 'Y' are also used." Still another person indicated that " . . . the Wesley House duplicates this . . . most people use this and it is closer."

In order to afford the respondents another opportunity to offer suggestions on this matter, a question asking if there were any additional classes or groups which should be organized by the Y.W.C.A. was placed later on in the interview schedule. In response to this question, twenty-three adults answered in the affirmative, thirty-four said "no," and fifteen indicated they didn't know. The suggestions included: discussions, budget classes, adult education classes, adult dance classes, leadership training, charm classes, woodworking, upholstery, typing, shorthand, business education, program for teen-age mothers, sewing classes, sports, physical fitness, golf, swimming, and games for all ages.

One person suggested, "Youngsters should be taught house-

keeping, economics, and child care . . . it would make the community better if they could do this." A middle-aged lady remarked:

They should offer outdoor activities in golf, etc. for housewives . . . not sewing, etc. People like to get out of the house and get in sports . . . who wants to sit around the house all day this: they would have a much larger enrollment if they would do

Of those who said that there were no additional classes or groups which should be organized by the Center in the community, five respondents commented on their negative answers. Said one, "No . . . but there should be a good broad program to stimulate interest in a career." The other four respondents all mentioned that during an election period it would be beneficial to learn more about the candidates, and felt that the Y.W.C.A. Center could offer the opportunity to do this.

VI. EDUCATIONAL ASPECTS

Participation in Y.W.C.A. educational groups. In answer to the question pertaining to what Y.W.C.A. educational groups the members had been participants, eighteen (25.0 per cent) indicated that they had (or are) taken part, while fifty-four members said that they had never participated in any educational groups. Of those respondents indicating participation in educational groups, six mentioned that they had participated in sewing classes, three mentioned discussions, three mentioned leadership training, three cited ceramics, and two mentioned parliamentary law and book reviews; drivers training, auto mechanics, and charm classes were indicated once.

Seven of the fourteen children indicated that they had partic-

ipated in educational groups at the Center. Five cited participation in charm classes, while discussion groups, sewing, and cooking were each mentioned once.

Selected factors of age, marital status, and children compared with the extent of participation in Y.M.C.A. educational groups. As shown in Table XXI, four (28.6 per cent) of the fourteen responses given by those members aged seventeen through thirty-four, and fourteen (24.1 per cent) of the fifty-eight responses offered by those members aged thirty-five and older indicated participation in educational groups.

Of the twenty-two unattached adult women answering this question, only two (9.1 per cent) indicated that they had taken part in any educational groups. Sixteen (32.0 per cent) out of the fifty married women indicated participation in educational groups.

Eleven (23.4 per cent) of the forty-seven responses given by those member without children under age nineteen, and seven (28.0 per cent) of the twenty-five responses offered by those with children under age nineteen indicated participation in educational groups.

Selected factors of employment status and occupational category compared with the extent of participation in Y.M.C.A. educational groups. Nine (29.0 per cent) of the thirty-one responses given by those not working outside the home, and nine (22.0 per cent) of the forty-one responses given by those who did work outside the home indicated participation in educational groups.

TABLE XXI

SELECTED FACTORS OF AGE, MARITAL STATUS, AND CHILDREN COMPARED
WITH EXTENT OF PARTICIPATION IN Y.W.C.A. EDUCATIONAL GROUPS

Participation in Y.W.C.A. Educational Groups	Age			Marital Status			Children (under nineteen)	
	17 thru 34	Percent of members	35 and over	Single	Percent of members	Married	With-Percent out of members	With Percent of members
Participation	4	28.5	14	2	9.1	16	11	23.4
								28.0
Non- Participation	10	71.4	44	20	90.9	34	36	76.6
								18
								72.0
Total number and percent	14	100.0	58	22	100.0	50	47	100.0
							25	100.0

Three (16.7 per cent) out of the eighteen responses given by white-collar members, twelve (28.6 per cent) out of the forty-two responses given by blue-collar members, and three (25.0 per cent) out of the twelve responses given by the retired members indicated participation in education groups. This information is presented in Table XXII.

Selected factors of length and nature of Y.W.C.A. membership compared with the extent of participation in Y.W.C.A. educational groups. Six (20.0 per cent) of the thirty responses given by those who had been Y.W.C.A. members for ten years or less, and twelve (28.6 per cent) of the forty-two responses given by those who had been members for over ten years indicated participation in educational groups.

As shown in Table XXIII, page 85, thirteen (21.7 per cent) of the sixty inactive members, and five (41.7 per cent) of the twelve active members indicated participation in educational groups.

Satisfaction with educational instruction. Thirteen (72.2 per cent) out of the eighteen adults who had taken part in educational groups indicated satisfaction with the course instruction. One who indicated a degree of dissatisfaction with a course mentioned the lack of visual aids during the course.

All of the seven children who had taken part in educational groups indicated satisfaction with the course instruction.

Educational classes or groups desired by the members. In answer

TABLE XIII

SELECTED FACTORS OF EMPLOYMENT STATUS AND OCCUPATIONAL CATEGORY COMPARED
WITH EXTENT OF PARTICIPATION IN Y.M.C.A. EDUCATIONAL GROUPS

Participation in Y.M.C.A. Educational Groups	Employment Status		Occupational Category			
	Unemployed Percent of members	Employed Percent of members	White Collar	Percent of members	Blue Collar	Percent of members
Participation	9	29.0	9	22.0	12	25.0
Non- Participation	22	71.0	32	78.0	30	75.0
Total number and percent	31	100.0	41	100.0	42	100.0

TABLE XXIII

SELECTED FACTORS OF LENGTH AND NATURE OF Y.W.C.A. MEMBERSHIP COMPARED
WITH THE EXTENT OF PARTICIPATION IN Y.W.C.A. EDUCATIONAL GROUPS

Participation in Y.W.C.A. Educational Groups	Length of Membership in the Y.W.C.A.			Nature of Membership in the Y.W.C.A.		
	10 years or less	Percent of members	over 10 years of members	Inactive	Percent of members	Active Percent of members
Participation	6	20.0	12	13	21.7	5 41.7
Non- Participation	24	80.0	30	47	78.3	7 53.3
Total number and percent	30	100.0	42	60	100.0	12 100.0

to the question asking if there was a need in the community for adult educational classes in elementary subjects such as reading, writing, or English, fifty-three (73.6 per cent) adults answered in the affirmative, eight answered "no," and eleven said they didn't know. Of those answering in the affirmative, thirty-eight mentioned the need for all three subjects mentioned in the question, reading was cited six times, English was cited seven times, and mathematics was mentioned three times. Five people who responded in the affirmative doubted, however, if those who needed this would actually participate.

One person thought this would be good for those who usually can't afford it, another suggested that perhaps it would be possible to have retired educators handle this, and three others thought that such a program would be of great benefit to the community. Three people were aware of the need for tact in handling a program of this type. As one person remarked, " . . . one would need to be careful of how people are approached in order to get them to come. People don't like to admit they can't read and are ashamed of this." Two others suggested that perhaps such a program would work if the courses were given in the neighborhood, and felt that some people would go to the Y.W.C.A. Center who wouldn't go to a public school. Another said that such a program would be good " . . . especially for people coming in from other areas who don't have as good of education as we do." Another member replied, "People are always eager to improve themselves . . . you must have education to get ahead."

Of those indicating that there was no need in the community for

these courses, two said that Technical High School has good programs, and others replied that the school provides adult classes. One person in the "don't know" category replied, "Everybody has at least gone to high school."

Only two teenagers answered this question and both remarked that " . . . there is a need to learn more about teenagers."

Selected factors of age, marital status, and children compared with responses given to the question asking if there was a need in the community for adult educational classes. As shown in Table XXIV, twelve (85.7 per cent) of the fourteen responses given by those members aged seventeen through thirty-four, and forty-one (70.7 per cent) of the fifty-eight responses offered by those members aged thirty-five and over indicated a need for adult education classes.

Fourteen (63.6 per cent) of the twenty-two unattached women and thirty-nine (78.0 per cent) of the fifty married women replied in the affirmative to this question.

Thirty-three (70.2 per cent) of the forty-seven women without children under the age of nineteen, and twenty (80.0 per cent) of the twenty-five women with children under age nineteen indicated there was a need in the community for these adult education classes.

Selected factors of employment status and occupational category compared with responses given to the question asking if there was a need in the community for adult educational classes. As shown in

TABLE XXIV

SELECTED FACTORS OF AGE, MARITAL STATUS, AND CHILDREN COMPARED WITH RESPONSES GIVEN TO A QUESTION ASKING
IF THERE WAS A NEED IN THE COMMUNITY FOR ADULT EDUCATIONAL CLASSES

Type of Response	Age			Marital Status			Children (under nineteen)					
	17 thru 34	Percent of members	35 and over	Percent of members	Single	Married	Percent of members	With- out of members	Percent of members			
Affirmative	12	85.7	41	70.7	14	63.6	39	78.0	33	70.2	20	80.0
Negative	1	7.1	7	12.1	5	22.6	3	6.0	6	12.8	2	8.0
Don't know	1	7.1	10	17.2	3	13.6	8	16.0	5	17.0	3	12.0
Total number and per cent	14	99.9	58	100.0	22	99.8	50	100.0	47	100.0	25	100.0

Table XXV, twenty (64.5 per cent) of the thirty-one respondents who did not work outside the home and thirty-three (80.5 per cent) of the forty-one respondents who did work outside the home indicated a need for the adult educational classes in the community.

Thirteen (72.2 per cent) of the eighteen white-collar members, thirty-two (76.2 per cent) of the forty-two blue-collar members, and eight (66.7 per cent) of the twelve retired members indicated a need for these adult education classes.

Selected factors of length and nature of Y.W.C.A. membership compared with responses given to the question asking if there was a need in the community for adult educational classes. As shown in Table XXVI, page 91, twenty-six (86.7 per cent) of the thirty responses given by those members who have been in the Y.W.C.A. for ten years or less, and twenty-seven (64.3 per cent) of the forty-two responses given by those who have been members for over ten years indicated a need for the adult education classes.

Forty-three (71.7 per cent) of the sixty inactive members, and ten (83.3 per cent) of the twelve active members indicated a need for the adult education classes in the community.

Other educational classes or groups desired by the members. When asked if the Y.W.C.A. should offer a program series on family problems, sixty-one (84.7 per cent) adults replied in the affirmative, five said "no," and six replied they did not know.

Those who answered in the affirmative were asked to suggest

TABLE XXV

SELECTED FACTORS OF EMPLOYMENT STATUS AND OCCUPATIONAL CATEGORY COMPARED WITH RESPONSES GIVEN TO
A QUESTION ASKING IF THERE WAS A NEED IN THE COMMUNITY FOR ADULT EDUCATIONAL CLASSES

Type of Response	Employment Status			Occupational Category						
	Unemployed	Percent of members	Employed	Percent of members	White Collar	Percent of members	Blue Collar	Percent of members	Retired	Percent of members
Affirmative	20	64.5	33	80.5	13	72.2	32	76.2	8	66.7
Negative	4	12.9	4	9.8	3	16.7	4	9.5	1	8.3
Don't Know	7	22.6	4	9.8	2	11.1	6	14.3	3	25.0
Total number and per cent	31	100.0	41	100.1	18	100.0	42	99.9	12	100.0

TABLE XXVI

SELECTED FACTORS OF LENGTH AND NATURE OF Y.W.C.A. MEMBERSHIP COMPARED WITH RESPONSES GIVEN TO A QUESTION ASKING IF THERE WAS A NEED IN THE COMMUNITY FOR ADULT EDUCATIONAL CLASSES

Type of Response	Length of Membership in the Y.W.C.A.			Nature of Membership in the Y.W.C.A.		
	10 year or less	Percent of members	over 10 years	Percent of members	Inactive	Active
Affirmative	26	86.7	27	64.3	43	10
Negative	1	3.3	7	16.7	7	1
Don't know	3	10.0	8	19.1	10	1
Total number and per cent	30	100.0	42	100.1	60	12
					100.1	99.9

particular areas of family problems that would be of benefit to the people involved. Fourteen mentioned marriage problems for both adults and young married people, ten said there was a need for family guidance and counseling, six mentioned budget problems, fifteen mentioned a need for a class dealing with teenagers and children " . . . so adults could learn to understand them," seven mentioned child care and rearing, two mentioned juvenile delinquency, one suggested a course stressing adequate diets, and another suggested the study of school drop-outs. Three suggested a series dealing with working mothers. One person remarked, "I have seen children playing at night and asked them why they were not home. The answer always seems to be: 'nobody at home'. I believe this can lead to much trouble."

Another lady mentioned that such a program series on family problems would be good " . . . if they will take time to attend . . . there is just too much to do for everyone to take advantage of these things."

Of those who did not think the Y.W.C.A. should offer a program series on family problems, one respondent remarked, "There would be a religious problem . . . birth control and so on in a Catholic neighborhood wouldn't go." Another lady replied, "I don't think that people should interfere in someone else's family problems."

Responses given to question asking if members would attend more programs with emphasis on world, national, and local affairs.

When asked if they would attend more programs with emphasis on

world, national, and local affairs as they affect this community, forty-eight (66.7 per cent) adults answered in the affirmative. Several indicated the desire to obtain good speakers for such a program. An one person indicated, "We hear many things over T.V. . . . we need a speaker who will get down to earth."

Selected factors of age, marital status, and children compared with responses given to question asking if members would attend more programs with emphasis on world, national, and local affairs. As shown in Table XXVII, seven (50.0 per cent) of the fourteen responses given by those members aged seventeen through thirty-four, and forty-one (70.7 per cent) of the fifty-eight responses given by those members aged thirty-five and over indicated an interest in programs of this nature.

Of the twenty-two unattached adult women answering this question, fourteen (63.6 per cent) indicated an interest in programs of this nature. Thirty-four (68.0 per cent) out of the fifty married women expressed an interest in programs of this nature.

Twenty-nine (61.7 per cent) of the forty-seven responses given by those without children under age nineteen, and nineteen (76.0 per cent) of the twenty-five responses offered by those with children under age nineteen indicated an interest in programs of this nature.

Selected factors of employment status and occupational category compared with responses given to the question asking if members would attend more programs with emphasis on world, national, and local

TABLE XXVII

SELECTED FACTORS OF AGE, MARITAL STATUS, AND CHILDREN COMPARED WITH RESPONSES GIVEN TO A QUESTION ASKING
IF THEY WOULD ATTEND MORE PROGRAMS WITH EMPHASIS ON WORLD, NATIONAL, AND LOCAL AFFAIRS AS
THEY AFFECT THE COMMUNITY

Type of Response	Age		Marital Status		Children (under nineteen)	
	17 thru 34 members	35 and over members	Single Percent of members	Married Percent of members	With- Out Percent of members	With Percent of members
Would Attend	7 50.0	41 70.7	14 63.6	34 68.0	29 61.7	19 76.0
Would not Attend	7 50.0	17 29.3	8 36.4	16 32.0	18 38.3	6 24.0
Total number and percent	14 100.0	58 100.0	22 100.0	50 100.0	47 100.0	25 100.0

affairs. As shown in Table XXVIII, twenty one (67.7 per cent) of the thirty-one responses given by those members not working outside the home, and twenty-seven (65.9 per cent) of the forty-one responses given by those who did work outside the home indicated an interest in programs of this nature.

Eleven (61.1 per cent) out of the eighteen responses given by white-collar members, twenty-nine (69.0 per cent) out of the forty-two responses given by blue-collar members, and eight (66.7 per cent) out of the twelve responses given by the retired members indicated an interest in programs of this nature.

Selected factors of length and nature of Y.W.C.A. membership compared with responses given to question asking if members would attend more programs with emphasis on world, national, and local affairs. Twenty (66.7 per cent) of the thirty responses given by those who have been Y.W.C.A. members for ten years or less, and twenty-eight (66.7 per cent) of the forty-two responses given by those who have been members for over ten years indicated an interest in programs of this nature.

As shown in Table XXIX, page 97, thirty-nine (65.0 per cent) of the sixty inactive members, and nine (75.0 per cent) of the twelve active members indicated an interest in programs of this nature.

VII. RELIGIOUS ASPECTS

Y.W.C.A. success in contributing to spiritual growth. When asked if the Y.W.C.A. in any way had been responsible for contributing

TABLE XXVIII

SELECTED FACTORS OF EMPLOYMENT STATUS AND OCCUPATIONAL CATEGORY COMPARED WITH RESPONSES GIVEN TO A QUESTION ASKING IF THEY WOULD ATTEND MORE PROGRAMS WITH EMPHASIS ON WORLD, NATIONAL, AND LOCAL AFFAIRS AS THEY AFFECT THE COMMUNITY

Type of Response	Employment Status		Occupational Category							
	Unemployed Percent of members	Employed Percent of members	White Collar of members	Blue Collar of members	Retired Percent of members					
Would Attend	21	67.7	27	65.9	11	61.1	29	69.0	3	66.7
Would Not Attend	10	32.3	14	34.1	7	38.9	13	31.0	4	33.3
Total number and percent	31	100.0	41	100.0	18	100.0	42	100.0	12	100.0

TABLE XXIX

SELECTED FACTORS OF LENGTH AND NATURE OF Y.W.C.A. MEMBERSHIP COMPARED WITH RESPONSES GIVEN TO A QUESTION ASKING IF THEY WOULD ATTEND MORE PROGRAMS WITH EMPHASIS ON WORLD, NATIONAL, AND LOCAL AFFAIRS AS THEY AFFECT THE COMMUNITY

Type of Response	Length of Membership in the Y.W.C.A.			Nature of Membership in the Y.W.C.A.		
	10 years or less	Percent of members	over 10 years	Percent of members	Inactive	Active
Would Attend	20	66.7	28	66.7	39	9
Would Not Attend	10	33.3	14	33.3	21	3
Total number and percent	30	100.0	42	100.0	60	12
					100.0	100.0

to an increase in their spiritual growth, twenty-nine (40.1 per cent) adults answered in the affirmative, thirty-eight said "no," and five indicated they didn't know. Of those answering in the affirmative, twelve members indicated that the Y.W.C.A. had helped them because of its religious influence. Said one respondent, "Something like this always helps . . . it's a help because it's a Christian organization." Another replied, "It helps through meetings with a spiritual emphasis . . . they never leave it out and that's good." One lady responded, "Much of the 'Y' program is like church, and this, like church, does help . . . so I would say that it helps through the types of programs, which are religious, and by its Christian standards." Other remarks included:

Anyone who would be interested in the "Y" would go to church . . . the "Y" has played a big part in breaking down racial barriers and this helps increase spiritual growth . . . it puts a person in a better frame of mind and makes for better church going.

One person commented, "I was not affiliated with a church until I went to the 'Y' . . . now, I am . . . they instill that in you." Another remarked, " . . . you learn understanding and fellowship and develop tolerance and consideration through contact with others."

Of those who said that the Center had not in any way been responsible for contributing to an increase in their spiritual growth, five mentioned lack of participation as the major factor for their negative answer. Six said that " . . . I was a Christian before joining the 'Y'." Another person responded, " . . . maybe to the community, but not in my case."

Seven of the fourteen children replied in the affirmative on this question. Three of those who answered in the affirmative indicated that they now " . . . see the importance of church more and attend church more regularly." The others mentioned that the "Y" had helped through the devotions and the purpose.

Responses given to question asking if the Y.W.C.A. offers satisfactory opportunities for spiritual growth. When asked if the Y.W.C.A. offers satisfactory opportunities for spiritual growth, thirty-three (45.8 per cent) adults answered in the affirmative, eighteen said "no," and twenty-one indicated they didn't know. Those who answered in the affirmative were asked to indicate in what ways the Y.W.C.A. Center offered satisfactory opportunities for spiritual growth. Almost all of these responses emphasized the Christian character of the association. One lady answered, "They always open up a program with meditations . . . they never leave out the Christian part of it through their meetings, and this is very wonderful."

Other typical responses included:

Any fellowship developes a person spiritually . . . the 'Y' has a good program, since they have spiritual lectures and good speakers from other religious groups . . . the Y.W.C.A. teaches Christianity, and this is especially good for the small children . . . it teaches them about God, etc.

By meeting people who are Christians, someone not interested in his spiritual development might be helped . . . the 'Y' shows no prejudices against any religion and every year they try to broaden the program to meet everyone's needs . . . the Y.W.C.A. also helps by teaching people to get along with people of all races, religions, and personalities.

Some others were less emphatic in their affirmation. One

respondent replied, " . . . but there could be improvement . . . they have gotten away from the person and his individual beliefs, we should get people together and allow them to express their own ideas."

Another lady responded, " . . . it is a Christian organization, but is not a religious group as such . . . it offers Christian fellowship, but not too much on the spiritual side."

Two of those respondents who indicated that the Y.W.C.A. did not offer satisfactory opportunities for spiritual development mentioned that " . . . it does some, but not to the extent it used to." Another replied, "I think the churches take care of that . . . the 'Y' doesn't really stress this." Two others commented, " . . . the program is not broad enough to help . . . there are very few religious groups." Another responded, "This needs more emphasis, because people come to the 'Y' who are not spiritually minded, so this could help them." Still another member answered, "I'm prone to forget what the 'Y' stands for . . . it really doesn't stress this . . . not that it should."

Six of the fourteen children replied in the affirmative to this question. Four mentioned that " . . . it is the purpose of the Y.W.C.A. program . . ." while two others mentioned that the devotions held before meetings helped offer an opportunity for spiritual growth.

Selected factors of age, marital status, and children compared with responses given to question asking if the Y.W.C.A. offers satisfactory opportunities for spiritual growth. As shown in Table XXX, five (35.7 per cent) of the fourteen responses given by those members

TABLE XXX

SELECTED FACTORS OF AGE, MARITAL STATUS, AND CHILDREN COMPARED WITH RESPONSES GIVEN TO A QUESTION
ASKING IF THE U.M.C.A. OFFERS SATISFACTORY OPPORTUNITIES FOR SPIRITUAL GROWTH

Type of Response	Age		Marital Status			Children (under nineteen)						
	17 thru 34 members	35 and over members	Single	Percent of members	Married	Percent of members	With- Out	Percent of members				
Offers Satisfactory Opportunities	5	35.7	28	43.3	12	54.5	21	42.0	19	40.4	14	56.0
Does Not Offer Satisfactory Opportunities	4	28.5	14	24.1	3	13.6	13	30.0	13	27.7	5	20.0
Don't know	5	35.7	16	27.6	7	31.8	14	28.0	15	31.9	6	24.0
Total number and percent	14	99.9	58	100.0	22	99.9	50	100.0	47	100.0	25	100.0

aged seventeen through thirty-four, and twenty-eight (48.3 per cent) of the fifty-eight responses offered by those members aged thirty-five and over answered in an affirmative manner.

Of the twenty-two unattached adult women answering this question, twelve (54.5 per cent) answered in the affirmative. Twenty-one (42.0 per cent) out of the fifty married women answered in the affirmative.

Nineteen (40.4 per cent) of the forty-seven responses given by those members without children under age nineteen, and fourteen (36.0 per cent) of the twenty-five responses offered by those with children under age nineteen answered in the affirmative.

Selected factors of employment status and occupational category compared with responses given to question asking if the Y.W.C.A. offers satisfactory opportunities for spiritual growth. Fifteen (48.4 per cent) of the thirty-one responses given by those who did not work outside the home, and eighteen (43.9 per cent) of the forty-one responses given by those who did work outside the home indicated that the Y.W.C.A. offers satisfactory opportunities for spiritual growth.

As shown in Table XXXI, nine (50.0 per cent) of the eighteen responses given by white-collar members, eighteen (42.8 per cent) of the forty-two responses given by blue-collar members, and six (50.0 per cent) of the twelve responses given by the retired members indicated satisfaction with the opportunities afforded by the Y.W.C.A. for spiritual development.

TABLE XXII

SELECTED FACTORS OF EMPLOYMENT STATUS AND OCCUPATIONAL CATEGORY COMPARED WITH RESPONSES GIVEN TO
A QUESTION ASKING IF THE Y.M.C.A. OFFERS SATISFACTORY OPPORTUNITIES FOR SPIRITUAL GROWTH

Type of Response	Employment Status			Occupational Category			
	Unemployed Percent of members	Employed Percent of members	Percent of members	White Collar members	Blue Collar members	Retired Percent of members	
Satisfactory	15	48.4	18	43.9	9	50.0	18 42.3 6 50.0
Not Satisfactory	8	25.8	10	24.4	6	33.3	9 21.4 3 25.0
Don't know	8	25.8	13	31.7	3	16.7	15 35.7 3 25.0
Total number and percent	31	100.0	41	100.0	18	100.0	42 99.9 12 100.0

Selected factors of length and nature of Y.W.C.A. membership compared with the responses given to the question asking if the Y.W.C.A. offers satisfactory opportunities for spiritual growth.

Ten (33.3 per cent) of the thirty responses given by those who had been Y.W.C.A. members for ten years or less, and twenty-three (54.7 per cent) of the forty-two responses given by those who had been members for over ten years indicated that the Y.W.C.A. offers satisfactory opportunities for spiritual development.

Twenty-nine (48.3 per cent) of the sixty inactive members, and four (33.3 per cent) of the twelve active members indicated satisfaction with the opportunities afforded by the Y.W.C.A. for spiritual growth. This information is shown in Table XXXII.

Y.W.C.A. success in developing a feeling of brotherhood in the community. When asked if the Y.W.C.A. had helped to develop a feeling of brotherhood in the community, fifty-six (77.8 per cent) adults answered in the affirmative, ten said "no," and six indicated they didn't know. Those persons answering in the affirmative were asked to explain how the Y.W.C.A. had helped to develop a feeling of brotherhood in the community. Thirty-five of these respondents indicated that the Y.W.C.A. " . . . brings people together . . . by developing a closeness through fellowship." One person replied, "By associating with different people . . . you share problems with those you meet . . . this brings about lasting friendships." Another member responded:

TABLE XXVII

SELECTED FACTORS OF LENGTH AND NATURE OF Y.M.C.A. MEMBERSHIP COMPARED WITH RESPONSES GIVEN TO A QUESTION ASKING IF THE Y.M.C.A. OFFERS SATISFACTORY OPPORTUNITIES FOR SPIRITUAL GROWTH

Type of Response	Length of Membership in the Y.M.C.A.			Nature of Membership in the Y.M.C.A.		
	10 years or less	Percent of members	over 10 years	Percent of members	Inactive	Active
Satisfactory	10	33.3	23	54.7	29	4
Not Satisfactory	9	30.0	9	21.4	12	6
Don't know	11	36.7	10	23.8	19	2
Total number and percent	30	100.0	42	99.9	60	12
					100.0	100.0

Something like this always helps develop a feeling of brotherhood in the community, because it makes you aware of various problems. This makes you more tolerant because you have understanding . . . the "Y" is doing a good job in our community by helping people understand other people's way of life.

Another lady replied, "People get to know one another better when they play and game together . . . to know people is to love them . . . it's good to get to know other people." One member thought that " . . . programs and joint meetings create better understanding . . . it creates equal opportunities for all members . . . it also helps through its interracial activities." One respondent replied that the Y.W.C.A. had helped to develop a feeling of brotherhood in the community " . . . by helping other people in many ways, such as travellers aid." Another remarked, "I think it helps . . . it is designed to."

Of those who said that the Y.W.C.A. had not helped foster a feeling of brotherhood in the community, one person noted that " . . . this is the aim, but unless you get participation this is very difficult to achieve." Another remarked, "The influence is hardly felt in the community. Although many things draw young people away from the 'Y', I don't think it has done what it could." Another thought that " . . . the 'Y' could be more integrated than it now is . . . this 'Y' is just as segregated as the schools . . . if you don't live there you are segregated." One member responded by saying that " . . . they tried, but not hard enough. They haven't taken a stand on issues. If they did it would cause people to look up to them more."

Twelve of the teenagers thought that the Y.W.C.A. had helped to develop a feeling of brotherhood in the community. Eight of these

indicated the Y.W.C.A. had done this by sharing and giving gifts to the needy. One remarked, "We have learned to love one another and share with them or others . . . through giving baskets and gifts to the needy."

Desirability of an educational course on the Christian and other religions. When asked if the Y.W.C.A. should offer a course enabling people to learn more about the Christian religions, forty-four (61.1 per cent) adults answered in the affirmative, twenty-four said "no," and four indicated they didn't know. Of those answering in the affirmative, four emphasized the need of making this a very general and broad program. As one person replied, "Yes . . . as long as it involves all religions . . . if it is made general and not denominational." Another lady indicated that such a program " . . . might get to those who won't join any particular denomination, because some go to the 'Y' who don't go to church."

Of those who did not want this course offered, one person said that " . . . I don't think that would be a good idea because there are too many religions . . . would run into so many conflicts." Another replied that " . . . people get pretty touchy when it comes to this." One person, who wanted to remain neutral on this question, replied, "If they teach anything, they should teach the love of God, good citizenship, love of humanity; and then let the person choose his own religion."

When asked if the Y.W.C.A. should offer a course enabling

people to learn more about other (non-Christian) religions, forty-four (61.1 per cent) adults answered in the affirmative, twenty-two said "no," and six indicated they didn't know. Of those answering in the affirmative, many indicated the need of learning about the way others think and feel. One replied, "People should learn more about other religions . . . and then you won't run him down . . . we need to know more of other's feelings." Another remarked:

Often we are a little prejudiced and don't realize it . . . if we understand other religions we could get along better since it makes people more tolerant. It really doesn't hurt to know about other religions, since there is good and bad in all.

Another lady commented, "Only through knowledge and information can we compare Christianity with other religions and can one become enlightened as to why he prefers the Christian religion."

Still another person replied:

We often don't understand the other religion and we should . . . we are all trying to serve the same God and make it to the same place. There are many pairs of shoes . . . how are you going to know which one is best unless you know of others? You should know about other religions . . . I should be free to know about all religions.

Of those who did not want this course offered, one person remarked that " . . . what a person is raised they will always be . . . so they would not be interested." Another commented, "This is the responsibility of the churches . . . besides, things would get into a big mess." One person was against this idea because " . . . it might confuse people." One respondent replied:

There are too many different religions to make this work . . . the ministers might protest if the wrong thing was taught. However, some people might be interested . . . I guess I would be.

But they should offer not religion as such, but should offer the opportunity to compare and give people an idea of what other religions are like . . . but not to sway anyone.

On both of these questions the teenagers were equally divided on those taking affirmative or negative positions. Two of those indicating disfavor with this suggestion doubted if people would attend a program of this nature, and another thought it should be offered in church.

Relationship between the Y.W.C.A. and churches in the community. When asked if there should be a closer relationship between the Y.W.C.A. and the churches in the community, forty-seven (65.3 per cent) adults answered in the affirmative, nineteen said "no," and six indicated they didn't know. Two people mentioned that " . . . they should work together so programs don't clash." Another replied, "Yes, but we don't want people to think the Y.W.C.A is a church." Another suggested that the notice of activities could be read at churches. One member thought that the Y.W.C.A. " . . . should teach Bible classes so that when children start to Sunday School they know a portion . . . like kindergarten." Another indicated that " . . . maybe the 'Y' is drifting from Christianity . . ." while another member mentioned that " . . . you often forget that the 'Y' is a Christian organization." One member thought that " . . . they should pick committee members from people who go to church and believe in it also." Another commented, "The program should create broader understanding between all groups. Some don't approve of dancing, games, etc., but the 'Y' does . . . this is good."

Of those who did not want to see the establishment of closer relationships between the Y.W.C.A. and the churches in the community, or who thought the present situation was adequate, two mentioned that " . . . too many different religions are involved." Another remarked, "The 'Y' is a Christian organization, so they don't need to duplicate."

CHAPTER IV

SUMMARY, INTERPRETATIONS AND CONCLUSIONS

Throughout the preceding chapter, which related the findings of this research project, no particular attempt was made to interpret these findings. The writer felt that this manner of presentation would enable the reader to differentiate clearly between the findings of this study and the interpretations of these findings, which are presented in section two of this chapter. This distinction appeared important since it is possible for different observers to disagree on the interpretations of various social facts. Although the author feels that the interpretations presented in section two of this chapter are accurate and justifiable, he is aware of the possibility of different interpretations arising from the same facts.

I. SUMMARY

In October, 1961, the writer met with local Y.W.C.A. officials and accepted the responsibility for securing information which could be used to facilitate the efforts of the Y.W.C.A. leaders in their attempts to improve the Association and to provide better programs for their members. The basic problem under consideration was to discover if the program at the Twenty-eighth Avenue Y.W.C.A. Center was meeting the needs of its members. Since the term "needs" as used in this study actually referred to the expressed attitudes or desires of the members and attempted to ascertain their personal "definition of the situation,"

the study became, in essence, one of determining the degree to which the program at the Center was meeting the wishes of the Y.W.C.A. Center members.

It appeared that an organization such as the Y.W.C.A. would become a matter of sociological importance, for here exists a social agency designed to fulfill certain needs, the satisfaction or dissatisfaction of which has an effect on the behavior of the people involved. Knowledge of the problem is also important because an objective and accurate analysis on one social agency or institution throws light not only on those agencies to which it is related, but on the life of the times as well. Generally speaking, this study maintained a socio-psychological approach when focusing on the problem of determining if the Twenty-eighth Avenue Y.W.C.A. Center was meeting the wishes of its members. It was indicated previously that the research was limited in scope to a study of one particular Y.W.C.A. Center. The research was further limited basically to a study of the attitudes of a stratified randomly selected group of Y.W.C.A. Center members. In order to combine both a certain amount of depth with the desired accuracy, many of the questions in the interview schedule were so constructed as to elicit first a negative or positive response and then have the respondent explain his reasons for his answer.

A distinction between the terms "participation" and "membership" not only afforded the opportunity to discover the respondents' stated reasons for participation or non-participation, but afforded various opportunities for comparison with several other relevant social factors.

Even though there was an apparant lack of research relating directly to this study, certain characteristics of the Y.W.C.A. typlify other formal voluntary organizations. Therefore, background studies of related data were briefly considered. These studies generally indicated that voluntary association membership is not characteristic of the majority of Americans, and that a relatively small percentage of Americans belong to two or more voluntary associations. These studies also found that membership in voluntary associations is directly related to socioeconomic status, as measured by level of income, occupation, and education.

It was decided that the most adequate means of data collection for this study would be through use of the personal interview. Consequently, the construction of an adequate interview schedule became of importance. In an attempt to minimize the tendency to ask irrelevant questions, as well as to make certain the coverage of pertinent issues, the writer met on several occasions with local Y.W.C.A. leaders for the purpose of constructing an adequate interview schedule. In order to obtain more depth to the study, both structured and unstructured questions were used. (A copy of the interview schedule appears in the appendix of this study).

The population sample of this investigation was composed of one hundred randomly selected Y.W.C.A. Center members. On the basis of the limited information shown on the membership cards, the author decided that a stratified random sample based upon age would constitute the best method of selecting respondents for this research project. This age breakdown is shown in Table I, page 23. After the names of the one

hundred members selected for interviewing had been chosen, a brief "letter of appeal" was sent to each person indicating the nature of the study, who was sanctioning the study, and the reasons for the study. (A copy of the letter is reproduced in the appendix of this study). All respondents were told that personal information about them would not be made public and received a guarantee of anonymity. A total of eighty-six out of the desired one hundred interviews were successfully completed.

It was noted that the information gained from the fourteen children was, for the most part, quite similar to that gained from the adults. Therefore, unless significant differences in responses were found, etc., this thesis dealt only with the attitudes and data gathered on the seventy-two adult respondents. With the exception of two white respondents, the entire sampled population was composed of Negroes. Neither white respondent indicated activity as a volunteer or participant in the Y.W.C.A. Center program. Although there were a few men listed as associate members on the records, this study was concerned only with the attitudes of the female members, so all of the respondents in the sampled population were women. Fifty of the respondents were married, three were single, fourteen were widowed, and five were divorced. Upon checking addresses against census tract areas, it was found that the great majority of the sampled population were residents of the general area usually referred to as "the Near North Side." Like other larger cities Omaha has its fine residential districts as well as some areas in which living conditions leave much to be desired. The "Near North Side" is such a location and has long been considered a problem area. Poor housing, low

family incomes, delinquency, etc., are often associated with this part of Omaha.

Only twenty-two of the seventy-two adult respondents had been a member of the Y.W.C.A. for nine years or less. Twenty-seven had been members for twenty-years or more, while nine of these respondents indicated they had been Y.W.C.A. members for thirty years or more. The average length of membership in the Y.W.C.A. was 13.5 years. This figure was supported by the fact that only fourteen of the seventy-two respondents in a stratified random sample based upon age were under age thirty-five.

Excluding membership in both the Y.W.C.A. and church organizations, thirty-eight (52.8 per cent) out of the seventy-two adults indicated that they belonged to other formal voluntary associations. The average number of memberships for all adult respondents was 1.0. There were no great differences with respect to age and membership in formal associations, although there was a slight tendency for more of the younger aged members to belong to these organizations. A greater percentage of married women and those members with children under age nineteen belonged to formal organizations. A higher percentage of white-collar members belonged to other organizations, while proportionately fewer of those members who were retired belonged to other organizations. A greater percentage of those members who were active in Y.W.C.A. activities were likely to belong to other formal voluntary associations.

Of a possible six categories symbolizing reasons for joining the Y.W.C.A., 30.6 per cent of the respondents stated that "idealistic-goal-

orientations" were the major reason for them joining, while 20.8 per cent of the members indicated that "sociability-orientations" provided the main inducement for them joining the Y.W.C.A. Several selected factors of the respondents were examined in an effort to determine if some relationships prevailed between them and the responses given to certain questions. The sociability dimension which was cited by fifteen of the seventy-two adult respondents as reasons for joining the Y.W.C.A. was related to specific personal characteristics of the members. These characteristics were analyzed in relation to the extent of friendship development that existed among the members at this Y.W.C.A. Center. It was found that it was more likely for a member to develop new friendships at the Y.W.C.A. Center if she were a married woman without children, had been a member for over ten years, was an active participant, and was in the "white-collar" category. The six value complexes referring to general reasons for joining the Y.W.C.A. were related with certain characteristics of the informants. Certain high relationships prevailed between the value complex "idealistic-goal orientation" and the age category of thirty-five and over, with the status of being employed, with that of being a blue-collar worker, and being an inactive member.

When asked if they would be interested in becoming a volunteer for Y.W.C.A. activities by serving on a committee, being a club advisor, or by giving program aid, nineteen (26.4 per cent) of the seventy-two adult respondents indicated a desire to assist in this manner.

Although all fourteen children in the sample were considered to be active participants in the youth program, only twelve out of the

seventy-two adult members indicated that they were active as a volunteer or participant in any part of the present program. Thus, only one-sixth (16.7 per cent) of the sampled adult population indicated they were active in the program. Attitudes were elicited pertaining to why the respondents did not participate in Y.W.C.A. activities. The reasons cited most often were because of an unqualified "lack of time" or because of "lack of time due to work." The nature of membership (i.e., whether active or inactive) was related to the selected factors of the respondents. White-collar respondents showed a higher degree of active participation, while the retired members showed the least amount of active participation. The older the respondent the greater the chances that she was an inactive member. Inactivity of membership was also related to a slightly higher extent with the marital status of being single.

Questions were asked relating explicitly to the physical plant of the Y.W.C.A. Center under study. Many respondents cited inadequate building space and inadequate equipment as major shortcomings of the Center.

When asked if the Y.W.C.A. had helped with respect to the family, church, club, or other organizations, thirty-seven (51.4 per cent) of the seventy-two adults replied in the affirmative. The findings of this study indicated that the activities of the Y.W.C.A. did have a positive effect in promoting a more active participation in certain institutional organizational activities in the development of leadership abilities and in the creation of new interests.

Does the location of the Y.W.C.A. Center have any effect on the

participation by its members? Almost three-fourths of the respondents said it did not have any effect.

Only seven (9.7 per cent) of the adult members indicated they made any use of the Center's recreational facilities. Although one-third or slightly more of the respondents felt that there was a need for more recreational or group activities for children, teenagers, and adults, it was interesting to note that, with the exception of the question which was directed toward ascertaining whether or not more activities were warranted for the adults, a greater proportion of the responses suggested had to be placed in the "don't know" category.

It answer to the question pertaining to what Y.W.C.A. educational groups the members had been participants, eighteen indicated that they had (or are) taken part, while fifty-four (75.0 per cent) members said that they had never participated in any Y.W.C.A. educational groups. It was found that it was more likely for a member to have participated in Y.W.C.A. educational groups if she was a younger married woman with children, did not work outside the home, was the wife of a blue-collar worker, had been a member for over ten years, and was an active member.

There was an apparent desire among the subjects interviewed in this study for adult education classes. This was evidenced by the fact that 73.6 per cent responded in the affirmative when questions were asked in effort to explore this area. It was found that it was more likely for a member to have expressed a belief that there was a need in the community for adult educational classes if she was a younger married woman with children, was employed outside the home, was the wife of a

blue-collar worker, had been a member for ten years or less, and was an active member. Some members indicated they were interested in specific educational groups. It was found that sixty-one (84.7 per cent) adults replied in the affirmative when responding to the question which asked if the Y.W.C.A. Center should offer a program series on family problems.

When asked if they would attend more programs with emphasis on world, national, and local affairs as they affect this community, forty-eight (66.7 per cent) adults answered in the affirmative. A member was more likely to be interested in this suggestion if she was an older married woman with children, was not employed outside the home, was the wife of a blue-collar worker, and was an active member.

In response to the question asking if the Y.W.C.A. in any way had been responsible for contributing to an increase in their spiritual growth, twenty-nine adults answered in the affirmative, thirty-eight (52.8 per cent) said "no," and five indicated they didn't know. It is significant to note that, as just indicated, although a majority of the respondents did not feel that the Y.W.C.A. had contributed to an increase in their spiritual growth, many of the respondents who answered a question concerning whether or not the Y.W.C.A. offered satisfactory opportunities for spiritual growth perceived these opportunities as existing. However, with only a few exceptions, more answers were of the "don't know" variety than of the "not satisfactory" type of response.

Answers were sought with respect to three other questions pertaining to religious issues. For instance, forty-four (61.1 per cent) of the adults felt that the Y.W.C.A. should offer a course enabling people

to learn more about the Christian religion. In contrast, twenty-four (33.3 per cent) were not in favor of such a proposal, and four specified they didn't know. Approximately the same numerical breakdown respective to each possible type of response was given when a question was asked if the Y.W.C.A. Center should offer a course enabling people to learn more about non-Christian religions. This was approximately the same results which were obtained from another question asking if a closer association between the Y.W.C.A. Center and the churches in the community should prevail.

II. INTERPRETATIONS AND CONCLUSIONS

Before proceeding with the discussion of the interpretations and conclusions which may be derived from the findings of this investigation, it is necessary to reiterate the primary purpose of this undertaking. Succinctly stated, the major problem explored was: is the Twenty-eighth Avenue Y.W.C.A. Center meeting the needs of its members? In answering this question, and consequently in focusing upon the problem of the study, there are at least two significant indices which may be employed as criteria for determining whether or not this Y.W.C.A. Center is fulfilling the functions which are imperative for the fulfillment of the felt needs of its members. As indicated earlier in the thesis, it is vitally significant to keep in mind the differentiation between "membership" and "participation." Obviously, it is not wise to employ the membership criterion alone as symbolizing satisfaction with Center activities, since the sample was composed only of a randomly selected group

who were members. This leaves another primary factor which may be used as a guage in determining if the Y.W.C.A. Center is meeting the needs of its members. This, of course, is the factor of participation. It has been implied that membership per se is not necessarily conjunctive to manifest satisfactions in the functions performed by the Y.W.C.A. Center or any other formal voluntary association. This suggests that in order to answer fully the question stated earlier, it would be beneficial to secure a random sample of all the women residing in the "Near North Side" area who meet the qualifications for Y.W.C.A. membership. It appears that much light could be shown on this problem if responses were elicited from non-members, since it is not illogical to assume that the reasons expressed by non-members for not joining the Y.W.C.A. Center might have a great deal in common with the reasons expressed by members for not participating in Y.W.C.A. Center activities. As the data has conclusively demonstrated, most of the adult members do not participate in Center activities. As such, when using the index of participation as a factor for determining whether or not the needs of members of the Y.W.C.A. Center are being fulfilled, it is necessary to answer the question stated earlier in the negative, at least for a great majority of the respondents interviewed in the study.

There is also another important finding which has made itself known with respect to some of the questions constituting the interview schedule employed in this study. The writer is refering to the fact that the respondents, both active and inactive, not infrequently responded in a manner which had to be placed in the "don't know" category. Obviously,

this is to be expected from non-participating members. However, when specifications are made by the respondent that she is an active member and yet finds it necessary to respond in a "don't know" fashion to questions, this casts a certain amount of skepticism on the actual degree of participation. To summarize and emphasize what has been said up to this point, it is concluded that, as judged by the great proportion of members who are inactive, and also as reflected by the fact that even some of the so-called active members found it necessary to respond in a "don't know" manner, the Y.W.C.A. Center under investigation, in general, is not meeting the perceived needs of its members. The situational definitions ascertained in this research fully and conclusively substantiate this conclusion.

A question which now emerges is: why is the Y.W.C.A. Center under study not meeting the needs of many of its people? The respondents, as was indicated in the chapter on findings, made certain pertinent suggestions which makes possible at least a partial answer to this question. It is apparent that many respondents feel that the building space and the equipment at the Center are inadequate. On a superficial level, it might appear that improvements with respect to these two items would facilitate an increment in interest. However, as already implied, it appears that this would be a most superficial solution of a definite problem. Some respondents expressed an interest in adult education courses which would treat various aspects of religions, etc. Perhaps these changes in the curriculum would help in promoting interest and in satisfying more needs, but it is likely that this would also constitute

a partial, if not insignificant, solution to the alleviation of the problem under discussion. Then again, suggestions were made with respect to the provisions of added and varied recreational activities for children, teenagers, and adults. The writer feels that such improvements would also attain negligent results with respect to the promotion of interest in Y.W.C.A. activities. This position is maintained since the findings of this study, as well as the findings of other studies conducted in the area of formal voluntary organizations, demonstrate that members of the lower classes are not prone to join, much less participate, in voluntary organizational activities, whether it be the Y.W.C.A., Elks, Rotary, or other organizations. This does not mean even to quasi-imply that voluntary organizations should not be made accessible to segments in the population who are of lower and/or working-class origin. The author does mean to emphasize that officials of any organization must be fully aware of the fact that receptivity and interest will be lacking by a vast majority of these people.

It is realized that what has been said up to this point still does not answer the question stated at the beginning of the preceding paragraph. In order to suggest some things which could be done to enlist greater support of the type of people to which we are making reference, some knowledge of their values is essential. A value can be defined as something which is desirable, something which is good, something which people want. It is felt by this writer that this Y.W.C.A. Center or other organizations which may have even more adequate facilities, better trained personnel, more activities, etc. must, in general, be viewed as

not meeting the needs of the people who share the attitudes and values of this particular segment of the population. Another objective of this study was to determine what specific needs are not being met at this Center. Some of the pertinent findings have already been discussed. It has just been indicated that other Y.W.C.A.'s and other organizations may already have these things which many of the respondents suggested as being needed--however, members of the lower classes are not usually active in these organizations. It is not logical to assume that what is true in one or many situations can also be generalized to the local level? Consequently, it is suggested that anything in the way of structural improvements, new activities, new courses, etc. will have dubious results in increasing greater participation in the Y.W.C.A. Center under study. Keeping in mind the definition attributed to the concept of value, it is necessary to state that for a vast majority of lower class people the things which are provided by voluntary organizations are incongruent to the value orientations of these people. It should be recalled that most of the reasons given by inactive members for not participating in Center activities were related to the factors of "not having the time" or "not having the time due to work." It is likely in several instances that these responses represent what might be termed "acceptable excuses." However, it is also very feasible that there might be a great deal of truth in these responses. Maslow's theory¹ states that man is initially concerned with the satisfaction of his basic

¹A.H. Maslow, Motivation and Personality (New York: Harper and Brothers, 1954), p. 69.

needs . . . food, clothing, shelter. It is only after these needs are fulfilled that he takes on added and new interests. From an analysis of statistical data relating to income, education, type of employment, as well as personal observation of the housing conditions, etc., in this area, it was not surprising to find that many of the respondents are, and others think they are, fully occupied with these major tasks of providing for their basic needs. Consequently, a factor of utmost significance not only for the promotion and development of Y.W.C.A. activities, but also for the individuals and their families, would be the elevation of these people to a higher standard of living. This writer feels that it is only after this transformation has occurred that a further development and growth and greater participation in Y.W.C.A. Center sponsored activities will be realized.

It has been indicated that many of these people are fully occupied with the task of making a living. It appears likely when people are occupied with these pursuits, that the mere physical endurances which they must sustain would not be conducive for developing an interest to seek outside the home activities.

The factor of sociability was often indicated as a reason why Y.W.C.A. membership was initially achieved. However, as has been previously stated, most of the people did not participate in these activities. Since it is known that people desire sociability or the pleasant interaction with others, it appears feasible that this factor of sociability is being fulfilled by other social agencies perhaps, but more likely by the family and relative groups. It is known that lower

and/or working-class people tend to interact more often in family and kinship groups. In other words, this aspect of sociability which could in part be fulfilled by associating with fellow Y.W.C.A. members is being better provided for in family and kinship relationships. The explanation of this phenomena is simple. The values of these people indicate to them that these relationships, that is, relationships which are with familial members, relatives, and close neighbors are merely more desirable than relationships with others.

As was stipulated earlier, the factor of "idealistic-oriented" was most often given as being the justification for giving membership support to the Y.W.C.A. Center. However, the data in this study revealed that few respondents were willing to volunteer their services in the performance of committee work, etc. It would appear that these people derive a certain euphoric feeling from maintaining that they are members of the Y.W.C.A., but are not willing to accept the responsibilities that membership entails. In this case, "idealism" is merely spoken, or in this specific instance as well as in many other organizations, expressed in the form of signing a membership card and forgetting that the organization exists. Related to this factor is a statement made earlier pertaining to the fact that most of these respondents are "busy," or at least think they are. What is significant here is not whether they are actually busy or not, it's whether or not they think they are busy. W.I. Thomas indicated that if a person defines a situation as real, it is real in its consequences. In other words, if people feel they are busy, they are busy. As such, they have no time to pursue Center activities.

They have been able to reationalize the fact that since their name appears on the membership roster, this is proof enough that they are in full accord with the idealistic goals which the Y.W.C.A. symbolizes. They can do no more than this, that is, they can't actually participate because they don't have the time. They do not have to look far for additional justifications which fortify their system of rationalizations, for the society of which they are a product greatly substantiates this system. Related to this is the factor that these respondents are Negroes. As a Negro, the member is well aware of the contradictions which prevail between idealism and realism in this society. It could be thought perhaps that because of her Negro marginality that she would take special steps in an effort to see that idealism and realism became the embodiments of each other--a few respondents indicated that the Y.W.C.A. helped in this manner. However, it is just as rational to think that because this person is a product of our society, that the values of contradictions and contraventions have been internalized by her. As such, she is guided by some values over which her control is limited.

Essentially, the point which the writer has attempted to stress is that the group under study does not have a value system which is in accord with the goals which are sought by voluntary organizations, and specifically in this case, the Y.W.C.A. Center under study. This suggests the need for a mammoth undertaking. Simply stated, this undertaking would entail the alleviation of poverty and the substitution of relative prosperity for these lower-class members. This change would, in time, bring about a social evolution in the promotion of a value system more

in keeping with what the Y.W.C.A. has, or could, make available. As has been stated, such an evolutionary movement would take a formable amount of time, effort, and understanding. It is apparent that it is not practical to wait for this change. Therefore, for the present, certain things will be suggested that the Y.W.C.A. Center could perform which would be of benefit to their members.

Some of the respondents' suggestions made with respect to the physical plant would be of value in improving conditions at the Center. This would not constitute added obstacles to the promotion of Y.W.C.A. affairs, and should be of some advantage. In the way of a specific suggestion, it may be well to take the approach of a salesman. The salesman must have something to sell. The Y.W.C.A. Center does have something to sell, and with certain improvement could have much more. However, before one can sell, it is necessary to create interest in the product; and before one can create an interest, it becomes necessary to communicate to the prospective buyer, in this case, the individual Y.W.C.A. Center members. It is known that personal interaction in a primary group situation is the most meaningful and fruitful means of communicating. In other words, the written newsletter, the advertisement on television, or an announcement in church before a large gathering has many limitations. Implicit in this discussion is the fact that much field work in which the leaders of the Y.W.C.A. would make person contacts, would indicate that the Y.W.C.A. Center has something to offer, would indicate to the prospective participator that she also has something to offer the Y.W.C.A., and that her participation in Y.W.C.A. activities are

wanted might appear to be a laborious undertaking, but at the same time, the results would compensate. Although the fact has not been stressed that respondents felt they were not wanted, or were disaffected from participating in Y.W.C.A. Center activities because of the lack of sufficient encouragement and expression of personal interest, some of the respondents did express statements which reflected this point. Associated with this was the fact that a few of the respondents indicated they felt that this study would have beneficial effects in promoting a greater interest in Y.W.C.A. activities, at least among the seventy-two adults interviewed; for in the sponsorship of this study, the Y.W.C.A. leaders demonstrated a concern with certain problems which prevail. Not only is it necessary to recognize problems before they can be alleviated, but it seems that a manifestation of concern with respect to anything precipitates a certain amount of interest with respect to those individuals who have taken the time and effort to look into a problem.

There is one type of activity which was suggested by some respondents and has not yet been mentioned in this discussion to which special accord should be attributed. This matter is not totally divorced from the subject which has just been considered. Many of the respondents indicated the need for courses which relate to personal and family problems. The writer is referring specifically to such things as courses which would help a mother be better prepared to understand the problems of her children, courses relating to marriage and the family, courses relating to budget, etc. Implicit in these suggestions is practicality.

The importance of an awareness of the different values held by members of this sub-culture has previously been noted, as has been the applicability of Maslow's theory. These two major factors suggest that recreational activities and formalistic educational activities should be secondary. People of this social class are primarily motivated for the present and the immediate, not the distant and the future. In other words, they are more concerned with the fact that they may lack ability to construct an adequate budget, or lack knowledge to make proper suggestions to their children with respect to activities which might provide barriers to the development of extra-legal behavior. Stated another way, it is easier for these people to perceive the relationship between practicality and essentiality.

In general, it should be apparent that most of the comments that have been made, either pro or con, are not only apropos for the Y.W.C.A. Center under study, but also for many other voluntary organizations. The general apathy characterizing a vast majority of the members of this Center toward their organization is not a unique situation; this is very common with respect to most formal voluntary organizations, and certainly among those organizations which are primarily composed of members of the lower socio-economic echelon. The writer has stressed the importance of offering courses of a "practical nature" because it was his impression that many of the respondents desired programs of this nature. This does not negate the importance of recreational and group activities . . . it merely points out that more of the "practically-oriented" courses might encourage a greater degree of interest and participation in the part of the Center members. As has been previously

indicated, the fact that this study was conducted in conjunction and cooperation with the Y.W.C.A. officials was an indication that the leaders are concerned about the success of the Center in meeting the needs of the members. This interest displayed by the leaders also indicates an awareness that organizational success is possible only if the given association is willing to change, when necessary, to meet the varying and diverse interests and desires of its members.

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APPENDIX

TWENTY-EIGHTH AVENUE Y.W.C.A. CENTER PROGRAM SCHEDULE

Name of Interviewer _____ Date _____

A. GENERAL INFORMATION

1. Marital status: Married__Single__Widowed__Divorced__Separated__.
2. Do you have children? Yes__No__. Number__Ages__Sex_____;
3. What is your husband's occupation?_____.
If single, what is your (or parent's) occupation?_____.
4. Age range: 12-16__17-24__25-29__30-34__35-59__60 and over_____.
5. Do you work outside the home? Yes__No__. If so, at what time?
6. How long have you been a member of the YWCA?_____.
7. Why did you join the YWCA?_____.
8. Are you active as a volunteer or participant in any part of the program now? Yes__No__. If not, why?_____.
9. How did you become aware of the program which is now offered by the YWCA?_____.
10. Does the location of the YWCA Center have any affect on your participation? Yes__No__. _____.
11. Where do you think would be an ideal location for your Center?
12. Do you think the building space is adequate? Yes__No__. If not, what should be added?_____.
13. Do you think the equipment is adequate? Yes__No__. If not, what should be added?_____.
14. Would you be interested in becoming a volunteer for YWCA activities? Yes__No__. If so, in what capacity? Committee_____
Club Advisor__Program Aid____.

15. Has the YWCA helped you develop your leadership ability?
Yes__No__. If so, how?_____.
16. Do you belong to any other groups? Yes__No__. If so, which
ones?_____.
17. Has the YWCA helped you assume leadership in these groups?
Yes__No__._____.

B. RECREATION

1. Which recreational facilities do you use?_____.
2. Should the YWCA offer more recreation or group activities for:
Children - Yes__No__. Suggestions_____.
- Teenagers - Yes__No__. Suggestions_____.
- Adults - Yes__No__. Suggestions_____.
3. Have you made any new friends as a direct result of your
participation in YWCA activities? Yes__No__. _____.

C. EDUCATION

1. What educational groups have you taken part in?_____.
2. Were you satisfied with the instruction in these courses?
Yes__No__._____.
3. Is there a need in the community for adult education classes in
elementary subjects such as reading, writing, or English?
Yes__No__. If so, which ones?_____.
4. Should the YWCA offer a program series on family problems?
Yes__No__. In what?_____.
5. Would you attend more programs with emphasis on world, national,
and local affairs as they affect this community? Yes__No__.
6. Is there a need for a library? Yes__No__. _____.
7. Is there a need for a music room? Yes__No__. _____.
8. Has your association with others at the YWCA broadened your
interests in any way? Yes__No__. If so, in what manner?_____.

9. Has the YWCA helped you with respect to your family, church, club, or other organizations? Yes__No__. If so, in what manner?_____.
10. Are there any additional classes or groups which should be organized by the YWCA in your community? Yes__No__.
Suggestions_____.

D. SPIRITUAL DEVELOPMENT

1. Has the YWCA in any way been responsible for contributing to an increase in your spiritual growth? Yes__No__. If so, how?_____.
2. Has the YWCA helped to develop a feeling of brotherhood in the community? Yes__No__. If so, how?_____.
3. Should there be a closer relationship between the YWCA and the churches in your community? Yes__No__. _____.
4. Should the YWCA offer a course enabling people to learn more about the Christian religion? Yes__No__. _____.
5. Should the YWCA offer a course enabling people to learn more about other religions? Yes__No__. _____.
6. Does the YWCA offer satisfactory opportunities for spiritual development? Yes__No__. If so, in what ways?_____.

Dear Member,

You have received the winter schedule of activities at the Y.W.C.A. Center. We sincerely hope you will participate in one or more of these activities.

As we look forward to "1962" we hope to provide better programs at your Y.W.C.A. Center. However, in order to achieve this, we must first know the wishes of our members. We are asking for your help in this matter.

Within the near future, a survey will be conducted in order to discover if the program at the Center is meeting the needs of the Y.W.C.A. membership. This survey will be undertaken with the assistance of the Department of Sociology at the University of Omaha. Because of the size of the membership at the Y.W.C.A. Center, the names of one hundred members were selected randomly from our records as a means of determining the sample for this study. Your name was one of those chosen.

We will telephone you within the next few days to find out if it would be more convenient for you to be interviewed in your home or at the Y.W.C.A. Center. This interview will take only a small amount of your time and your answers will have a great effect on the future program planning at your Y.W.C.A. Center.

We will be very grateful for your help in this matter as we make an effort to improve your Y.W.C.A. Center.

Sincerely yours,

Mrs. Bobbie A. Davis
Y.W.C.A. Center Director

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